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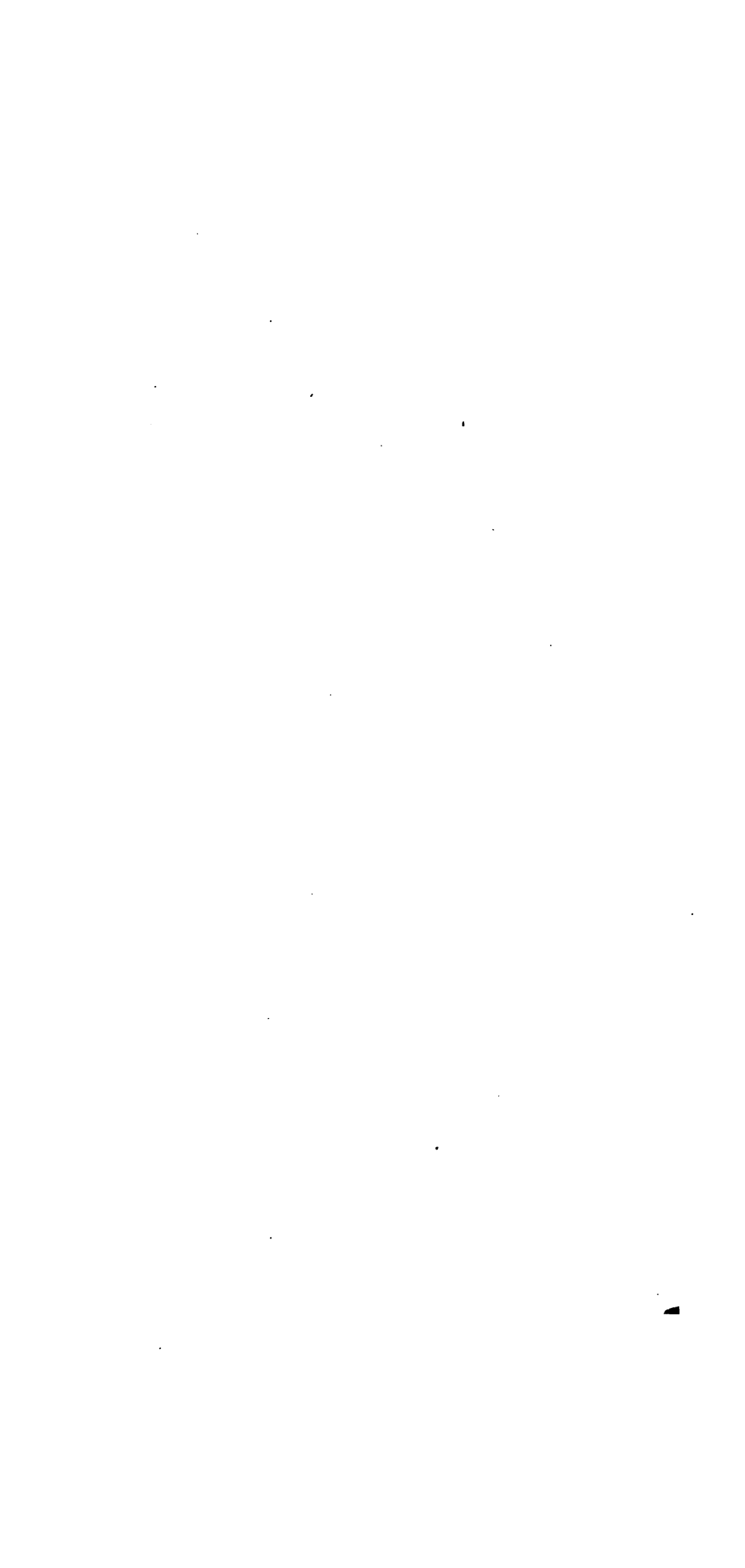
















# AUTHORIZED REPORT

OF THE PAPERS,

PREPARED ADDRESSES, AND DISCUSSIONS

OF

# THE CHURCH CONGRESS

HELD AT

Colberhampton,

ON

TUESDAY, WEDNESDAY, THURSDAY, AND FRIDAY,

OCTOBER 1st, 2d, 3d, & 4th,

1867.

London :

MACMILLAN AND CO.

1867.

LONDON :

F. CLAY, SON, AND COMPANY, PRINTERS,

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PUBLIC LIBRARY

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THE Editor of the Authorized Report begs to tender his thanks to the various writers and speakers for the attention they have given to his requests concerning proofs, and thus enabled him to secure an earlier publication after the Wolverhampton Congress, for the Report, than in previous years. The Editor cannot forbear mentioning one special instance of the aid thus rendered him by the late President. A proof of his last address was sent to Bishop Lonsdale on the day of his decease, when, following out what is said to have been his usual practice, of not postponing a reply to any letter that could be answered at once, on his return home late in the evening, after presiding at a long and important meeting at Stafford on behalf of Middle Class Education, he attended to it before partaking of dinner, in the very hour of his death. The letter and the news that the good Bishop had been called to his rest reached the Editor by the same post. "We bless Thy Holy Name, O Lord, for all Thy servants departed this life in Thy faith and fear; beseeching Thee to give us grace so to follow their good examples, that with them we may be partakers of Thy heavenly kingdom. Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. AMEN."

A special feature in the present volume is an account of the speeches at the "Working Men's Meeting," on Thursday evening, included for the first time in the Official Report.

S.

LONDON, Dec. 15, 1867.

# WOLVERHAMPTON CHURCH CONGRESS,

1867.

## PRAYERS.

*(At each Meeting of the Congress.)*

Lord, have mercy upon us.

*Lord, have mercy upon us.*

Christ, have mercy upon us.

*Christ, have mercy upon us.*

Lord, have mercy upon us.

ALMIGHTY God, unto whom all hearts be open, all desires known, and from whom no secrets are hid, cleanse the thoughts of our hearts by the inspiration of Thy Holy Spirit, that we may perfectly love Thee, and worthily magnify Thy Holy Name; through Christ our Lord. *Amen.*

ALMIGHTY and everlasting God, by whose Spirit the whole body of the Church is governed and sanctified; receive our supplications and prayers which we offer before Thee for all estates of men in Thy holy Church, that every member of the same, in his vocation and ministry, may truly and godly serve Thee; through our Lord and Saviour Jesus Christ. *Amen.*

O LORD, who hast taught us that all our doings without charity are nothing worth, send Thy Holy Ghost, and pour into our hearts that most excellent gift of charity, the very bond of peace and of all virtues, without which whosoever liveth is counted dead before Thee; Grant this for Thy only Son Jesus Christ's sake. *Amen.*

Our Father, which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: For Thine is the kingdom, the power, and the glory, For ever and ever. *Amen.*

## WOLVERHAMPTON CHURCH CONGRESS,

1867.

It is with much satisfaction that the Executive Committee presents this Report to the Members of the Church Congress for 1867.

The meetings of previous Congresses had been held in cities possessing attractions of a nature to interest, and in many instances, to arouse enthusiasm in the minds of, those who attended them from a distance. The cathedral, the ancient churches, the colleges, the municipal buildings, many of which were rich in historic association with the past fortunes of Church or State, were inducements, in addition to the business of Congress, to draw together a large assemblage on these occasions. Wolverhampton has no advantages of this kind. Situated at the western extremity of the extensive coal-field of South Staffordshire, and surrounded on the south and east by coal-pits, forges, and blast-furnaces, it was at first feared that the features of the neighbourhood would repel the attendance of many persons, and so far detract from the success of the meeting. It was doubtless an experiment, to hold a Church Congress in such a locality, and in the midst of a dense population, whose ceaseless toil and exhausting occupations might be supposed to render it indifferent to, and unsympathetic with, the purposes of such meetings.

Congresses were put upon their trial. Was it the business of Congress alone, which brought so many from all parts of the country to assist at them by their presence, or was it the business of Congress *plus* the attractions? The Wolverhampton Congress has given to this question an unmistakable answer. The large attendance, the unwearied participation in, the unflagging spirit manifested throughout, the whole proceedings, by all present, encourage Churchmen not to hesitate on future occasions to hold the Church Congress in our manufacturing towns, amidst the most toilsome labours and absorbing industries. It was not only the leading and principal gentry of the vicinity, and the manufacturers, merchants, and tradesmen of the town, who were gratified at the Congress being held in Wolverhampton; the crowds which thronged the streets on the opening day, to see the procession of the Mayor and Corporation, the Clergy and Bishops, on its way to the church, bore testimony to the interest they were taking in the unusual event, while their respectful demeanour, as it passed through their ranks, gave

evidence of their sympathy. "The Working Men's Meeting," held on Thursday evening in connexion with the Congress, will never be forgotten by those who were present. More than 2,000 men,<sup>1</sup> whose features told of hard work and ceaseless energies, came, upon invitation, to listen to addresses to be specially delivered to them. The ready response to the sentiments uttered by the speakers, the appreciation of the salient points of each speech, expressed by hearty applause, made plain the good-will with which they saw the Congress in the town.

Let the Church, so far as she is represented by the Congress, come boldly among the masses, and fear not. The healthy excitement occasioned by the meeting of Congress amidst these hundreds of thousands will tend to draw their attention to the Church, and give to them a high estimation of her office, her life, and her desire for their good. Wolverhampton has led the van, and now calls on towns of like character to follow.

On Tuesday, October 9th, 1866, a Public Meeting of the inhabitants was convened, and presided over by the Mayor. A resolution was unanimously passed, requesting the Mayor, in the name of the town, to invite the Congress, then in session at York, under the Presidency of the Archbishop, to hold its next meeting in Wolverhampton, the consent of the Bishop of the Diocese having been first obtained. The invitation was accepted.

An Executive Committee, consisting of an equal number of clergymen and laymen, with the Right Hon. the Earl of Dartmouth as Chairman, and the Ven. the Archdeacon of Stafford and the Mayor of Wolverhampton, Sir John Morris, Knt., as Vice-Chairmen, was quickly formed, and commenced its duties in December. It was the wish of the Committee from its existence, that the various schools of thought existing in the Church should be represented at the Congress. A Committee appointed by the Executive to prepare a programme of the subjects of the papers to be read, and of the names of the Readers and Speakers, animated with the same desire, soon after submitted a carefully prepared list for its approval. It was amended in a few instances by the Executive, and the names of those gentlemen who had declined to accept the invitation to take the places assigned to them were replaced by others of persons of equal ability. The Executive Committee also resolved, that there should be only one place of meeting, and that the session of Congress should be extended to four days. The superiority of this arrangement over the former practice of Sectional Meetings will, it is thought, be acknowledged by all Members of this Congress, and especially by those who, on the previous occasions, had found the inconvenience of subjects in which they were interested being discussed in different places at the same hour. This plan will be probably adopted at all future Congresses, when a room of sufficient dimensions can be procured to contain the

<sup>1</sup> Women and children were not admitted.

whole of the Members at one time. The Congress Hall at Wolverhampton was 160 feet long, 60 feet broad, and 36 feet high; and the acoustics of this large building were highly satisfactory. The number of tickets sold for the whole session were 1,930; and for particular days, 1,162. The Executive Committee are happy to be able to report, that the expense of the provision made by them for the reception and convenience of the Congress has not greatly exceeded the amount of the receipts. They are also glad to learn from numerous and various quarters, that the large Reception Room at St. George's Hall, near to the place of meeting, was found to be advantageous and serviceable to those Members of Congress who frequented it. A post-office for the receipt and despatch of letters, a left-luggage office, a register of Members' names, of lodgings and hotels, a supply of daily newspapers and of letter paper and envelopes, were among the arrangements made in this room. The Corn Exchange was used as a refreshment-room, under the management of the widely-known purveyors Spiers and Pond; while the hotels and private dining establishments furnished an ample supply to all their visitors. Several of the principal manufactories of the town were kindly opened to the inspection of Members of Congress by the proprietors,<sup>1</sup> and on Thursday evening visits were made to the vast works of Messrs. Thorneycroft and Co., of the Chillington Company, and of Messrs. Lloyd of Wednesbury, by many who availed themselves of the opportunity of seeing the different processes used in the manufacture of iron. Other Members proceeded, on the afternoon of the same day, to inspect the extensive carpet manufactory of Messrs. Brinton and Co. at Kidderminster, while others visited the coal-field, and the workings in the coal-pits, of the Earl of Dudley, at Round Oak, near Dudley. The Library and Review Room was opened the same evening, as a place of meeting for those who desired to make acquaintance with other Members of Congress, or to renew former friendships. But the important feature in this day's proceedings was the Working Men's Meeting, already mentioned, in addition to which a sermon was preached in St. John's Church by the Bishop of North Carolina, U.S., and in St. George's Church by the Bishop of Tennessee, U.S., each of which was attended by about 1,500 persons.<sup>2</sup> During the Session of Congress the Holy Eucharist was celebrated at several churches in the town at eight A.M., and Evensong was said in some churches at five P.M. The number of communicants was large (997), and the attendance at Evensong good.

The Church Congress of 1867 is now over: it has left behind it among these teeming thousands in the district in which it has been held, pleasant remembrances, and thoughts of good-will to the Church of England, and a belief in her greatness, and in her

<sup>1</sup> See page xi.

<sup>2</sup> These arrangements were made to meet the excessive demand for admission to the Working Men's Meeting after the supply of tickets had been exhausted. Women were admitted to the churches.



mission to all the people of this land. The presence of so many Bishops from the United States of America, from the far distant colonies of the empire, and from the farthest East and the isles of the sea, gave an *éclat* to the meeting at Wolverhampton, which future Congresses can scarcely expect to obtain; but its strength lay not even in the faithful testimony which they bore to the loving and undying spirit of their mother, the Church of England. The power which the Congress has exercised, and will yet exercise, amongst the masses amidst whom it was sitting, and, through sympathy with them, over a vast circle of their fellow-countrymen, was in the sober spirit and brotherly regard for each other, with which the members of Congress took part in the treatment and discussion of the varied questions brought under their notice. Men of all schools of thought in the Church gave utterance freely to their opinions and belief, and received a fair hearing, even when the subjects under review excited the strongest opposing feelings. Whatever were the differences between the Readers, Speakers, and hearers, all felt and acknowledged, as a bond of union, love to the Church of England, whose wide embrace encircled them all, as her children and as brethren one of the other. In the successful result of the Wolverhampton Congress the Executive Committee own the good hand of God.

They desire to record their thanks, in which they think all Members of the Congress will unite with them, to the venerated President, the Lord Bishop of Lichfield, for his kind, able, and impartial conduct as Chairman of those large assemblies in the Congress Hall.<sup>1</sup>

To the Readers and Speakers who so willingly complied with their request to accept the office assigned to them the Executive Committee tender their grateful acknowledgments. To the Reception Committee they offer their best thanks, for the excellent arrangements made by them for the convenience of the Members of Congress. To the Secretaries, both lay and clerical, and especially to the Rev. J. H. Iles, whose continuous labour in many ways conduced greatly to the success of these arrangements, the Executive Committee desire to offer the expression of their warmest regards and esteem.

It will be doubtless gratifying to those gentlemen who so kindly allowed their establishments to be opened to the inspection of the Members of Congress to learn, that their liberality was appreciated by those who visited them, and that their generous conduct, in addition to the open-handed hospitality of the inhabitants of the town and neighbourhood, gave material assistance towards the successful result of the Wolverhampton Congress.

<sup>1</sup> Since these words were written the Bishop of Lichfield has been removed from us by a sudden death, which his apparent strength and vigour when presiding at the Congress had not led us to expect: it may be therefore permitted to the Executive Committee to offer a tribute of respect to his revered memory by bearing testimony to his kindness of manner in all their dealings with him; to the hearty devotion to the duties of the office of President, which he had undertaken; and to the great *ability* with which he conducted the business of the Congress to a successful issue.

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The Bishop of Lichfield, *President*.  
The Bishop of London.  
The Bishop of Oxford.  
The Bishop of Ely.  
The Bishop of Rochester.  
The Bishop of Sodor and Man.  
The Bishop of Limerick.  
The Bishop of New Zealand.  
The Bishop of Capetown.  
The Bishop of Nova Scotia.  
The Bishop of Labuan.  
The Bishop of Christchurch.  
The Bishop of Perth.  
The Bishop of Honolulu.  
The Bishop of Ontario.

The Bishop of Dunedin.  
The Bishop of Orange River.  
The Bishop of Niagara.  
The Bishop of Newfoundland (Coadjutor).  
The Bishop of Illinois.  
The Bishop of North Carolina.  
The Bishop of Iowa.  
The Bishop of New York.  
The Bishop of Arkansas.  
The Bishop of Indiana.  
The Bishop of Alabama.  
The Bishop of Tennessee.  
The Bishop of Pittsburg.  
The Bishop of Louisiana.

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The Exchange News Room, St. Peter's Churchyard.  
The Library and Periodical Room, Waterloo Road.



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PRE

B

# THE SERMON

PREACHED IN THE CHURCH OF ST. PETER'S, WOLVERHAMPTON,

TUESDAY, OCTOBER 1, 1867,

BY THE VERY REV. EDWARD GOULBURN, D.D.

DEAN OF NORWICH.

4

B



## THE SERMON.

ROM. iii. 28 ; JAMES ii. 24.

“Therefore we conclude that a man is justified by faith without the deeds of the law.”

“Ye see, then, how that by works a man is justified, and not by faith only.”

It is not with any intention of reconciling (or attempting to reconcile) them, that I have placed side by side these two equally true, and yet apparently contradictory, statements of inspired Apostles. The logical reconciliation of doctrines superficially opposed is, with our present limited knowledge and faculties, almost as unsatisfactory a task as the harmonising in every little detail of the narratives of the Evangelists. Better in both cases to leave the harmonising alone, only observing generally that the apparent discrepancies come from the different point of view taken by the writers. Point of view—that is the secret of all doctrinal discrepancies, and probably of most discrepancies of the inspired narrative. It is readily conceived that a painter stationed in front of a house, in the centre of an avenue leading up to the grand entrance, will produce a different picture of it from another posted on a hill which commands one of its wings, or than a third who places himself in the rear of the mansion. It is no impeachment of the faithfulness of the three representations that they are totally unlike one another. The different sides of the house *are* unlike; and yet it is one and the same house which is represented in each picture. This humble image may throw some light upon the discrepancies, whether of doctrine or narrative, which are found in God's Holy Word. No two witnesses of a thing which really happened ever give precisely the same account of it; circumstantial differences, while there is a general agreement, is what we all look for in such accounts. But in the case of doctrines (meaning by the term, not the fundamental facts of our creed, which, God be praised, are facts, but abstract theological truths),

we may expect even more discrepancy in their representation. For a truth, like a cube, has several sides; and one side may be very unlike another. The justification of man or his acceptance with God is a subject which may be looked at in at least two wholly different points of view; and the representations given of it under these two aspects will wear a wholly different colour, and yet be both of them equally faithful representations. Look at it, as St. Paul does, in its naked theory (a most precious and comfortable aspect of the truth), and justification is by faith only, pure faith, mere faith, clinging to, leaning upon, and so appropriating, the perfect and alone meritorious work of Christ. But look at it, as St. James does, in the concrete, look at its exhibition in human life—look, in other words, upon the justified—and you see them full of good works, full of self-sacrifice, living always for the future, and as seeing Him who is invisible.

But, after all, the particular discrepancy of statement which appears in the text is only a single specimen of the different habit of thought which characterises the inspired writers. And perhaps none of us is sufficiently aware of the extent of this difference. We have been so accustomed from our youth upwards to regard the Bible as one book (and one it most unquestionably is in an important respect, as pervaded in all its various parts by one and the same Spirit); we have been so much in the habit of placing side by side texts found in various parts of the volume, that the different view and style of the inspired authors is overlooked, or at least not vividly impressed upon us. And yet the difference of St. Paul from St. James, and of both from St. John, is patent when pointed out. It is a difference, not of style merely, not even of point of view merely, but of that habit of mind which makes a man instinctively prefer one part of a subject to another. St. Paul is always doctrinal, or if he cannot be called exclusively so, is always careful to lay a doctrinal basis before he proceeds to the enforcement of duties. St. James is moral and devotional entirely, assumes the facts of the Christian Creeds, but never once adverts to them or their significance. And yet St. James and St. Paul

were equally inspired, equally Apostles of Christ, and from the pen of each flows truth which is equally precious, equally profitable for doctrine, for reproof, for correction, for instruction in righteousness. Such are the indisputable facts, and we think they yield a lesson, and invite us to a line of thought, remarkably applicable to the present occasion.

For on the present occasion we are naturally led to review the general character and prospects of the Church of England, and to consider how a Church Congress, conducted in a spirit of prayer, may be helpful in the present crisis.

What then, briefly and summarily, is the character, and what is the present crisis (surely a fearful one) of the Church of England?

Now I suppose that it will not, because it cannot, be denied that the Church of England represents, and was designed to represent, two sides of God's truth—that there are, and always have been, and always will be in it (so long as it retains its distinctive character among communities of Christians) two elements, we may call them if we please, for want of better names, a Protestant and a Catholic element, or (more accurately) an element representing the teaching of St. Paul, and another representing the teaching of St. James. Any such variety of aspect is liable to be called, and has been invidiously called, a compromise; and so we are sometimes ill-naturally told that our Church is built upon a compromise. If all that is meant be (and what else can be meant?) that she has sympathy with two distinct lines of religious thought, or, in better words, with two sides of Divine truth, we welcome the allegation, and find in it matter, if not of boasting, yet at all events of deep thankfulness. So long as the New Testament has two sides, we are quite willing to have a Church with two sides also. If St. Paul and St. James embraced the same Christian faith, were comprised in the same Christian society—nay, were both contributors to the same inspired volume—we do not think we should be any the nearer to the scriptural model of a Church, if we ousted from our Communion either the Arminian or the Calvinist, either the warm adherent of justification

by faith, or the stickler for practice moral and devotional, either the sacramentalist, who insists upon the outward rite, or the anti-sacramentalist, who deems the inward qualification all in all; either the man whose intense love for the freedom and freshness of God's Holy Word leads him to make the Bible his watchword in religion, or him who maintains the claims of the Christian society to be heard in the interpretation of the Bible, and to conduct the education of souls.

It may, perhaps, be asked whether, even in so brief and rapid a summary as this is of the parties which divide our Church, the comparatively new school should not be taken into account, whose part seems to be to criticise very freely not only the doctrinal conclusions formed by the generality of Christians, but the inspired documents also from which those conclusions are professedly drawn. But it is not easy to assign to these persons the character of a party in the Church, because, in truth, there is so little that is positive in their opinions. They raise questions where others speak with assurance; but if it were asked what their characteristic doctrines are, or what the devotional or moral practices on which they chiefly insist, it would not be easy to give an answer. In fact, they will be found to form rather a school of Biblical criticism than a school of religious thought.

But the two other elements in our Church life are of a sufficiently distinct and positive character. Each party *has its favourite doctrinal truths*; on the one side, the grace of the sacraments, the Apostolical succession of the ministry, the existence and powers of the Church or Christian society; on the other, justification by free grace through faith only, the absolute necessity of a work of sanctification upon each individual conscience, the eternal security of God's true people, the sufficiency of Holy Scripture for the edification and guidance of each soul. And each *also has its favourite moral and devotional practices*,—on the one side, daily public prayer, frequent Eucharists, different forms of corporal mortification; on the other, withdrawal from the amusements of the world, a strict and somewhat rigorous observance of the Lord's day, a special regard to the

ordinance of preaching. And there can be no doubt that these two parties have been for some time coming into a sharper antagonism with one another, and that the feud between them is now becoming so deadly, that one or other is in danger of being exterminated from the bosom of the national Church. The proximate causes of this rivalry are not far to seek or hard to find. Its chief cause (and we may be content to compound for a great deal under the operation of such a cause) is the increased religious life and earnestness now abroad. While there was stagnation in our Church, the two different (I do not say contrary, but different) elements which really enter into the system of it, both lay as it were at the bottom, and were never brought into active collision. But this is not an age of stagnation; thought and enterprise are, in all departments of knowledge, peculiarly active: and the religion of Religionists shares in the general stimulus. And then comes, as the natural result of this activity of thought on religious subjects, an effervescence from the action of opinion in two opposite directions. The serious and anxious question for all who love and honour our Church is, whether her framework can possibly hold together under the strain of so sharp an antagonism, whether the struggling twins in her womb will not put an end to the mother's existence—in a word, whether the adherents of one class of truths being expelled, either by their own precipitancy, or by indiscreet management, the adherents of the other will not gain a triumph, indeed, but a triumph which shall be in truth the saddest of defeats, and which shall reduce the Church of England (if we can say that, in the elimination of some of its fundamental ideas, the Church of England still exists) from the broad reach of a comprehensive communion to the limits of a contemptible and a narrow sect.

If such a rupture is by any of us earnestly deprecated, as I am sure it ought to be deprecated by all wise and good men, let us calmly consider for a few moments what are the means most likely, with prayer and God's blessing, to avert it.

First, then, let us be well settled in the truth which the text brings before us, of the total difference of aspects



under which holy and inspired men may view the very same religious truth, a difference which gives rise to an apparent (but of course only apparent) contradiction of language. No rival controversialists of the present day could express themselves more differently on a moot point than do St. Paul and St. James on the all-important subject of man's acceptance with God. And yet both must express themselves with perfect truth, because both speak infallibly as oracles of the living God. Perhaps it will be objected that this argument seems to make all religious truth a matter of opinion, and to throw uncertainty upon every position in theology which may be taken up. But indeed it is not so. The facts of the Gospel, those facts which the Creeds rehearse, are the same by the confession of universal Christendom. St. Paul and St. James, St. Peter and St. John, would all have confessed—probably in almost the same terms—that “Christ died for our sins according to the Scriptures; and that He was buried; and that He rose again the third day according to the Scriptures.” All of them would have confessed this Christ to be God's only-begotten Son, manifest in the flesh for us, perfect God and perfect man, His manhood not detracting aught from a single attribute of His Godhead, and His Godhead not extinguishing a single attribute of His manhood. There is no discrepancy whatsoever, nor even an apparent discrepancy, here, because this is simply a question of what did or did not happen, or what is, or is not, true as a fact. But when we pass from the sphere of facts into the sphere of abstract religious truths, we find that even inspired men view such truths in very different lights, partly according to their own mental bias, partly according to the needs of those to whom they were writing. Nay, more than this, in one part of his writings an inspired writer will himself move on a different groove of thought from that on which his argument runs in other and, perhaps, more frequent passages. Thus, for example, no Sacramentalist ever said a stronger thing on the Eucharist than is said by the Apostle of Faith: “The cup of blessing which we bless, is it not the Communion of the blood of Christ? The bread which we break, is it not the Communion of

the body of Christ?" Nor did St. John himself, though love was his especial grace and theme, ever sing the praises and pre-eminence of love more eloquently than they are sung in 1 Cor. xiii. by the Apostle who appears in other passages to make out faith to be all in all.

The next point to the theoretical discernment of this truth will be the practical acknowledgment of it.

The greatest, the most considerate forbearance must be shown to those who, having embraced a different (though very possibly not contradictory) view of religious truth from our own, advocate it with all the energy which arises from a sense of its importance. Both sides must remember, in looking at their antagonists, that while nothing is easier than a policy of extermination, nothing would be more fatal to the comprehensiveness, and, therefore, to the influence, of our Communion, nor indeed to the interests of Divine truth, which ever has more than one side. If the very characteristic of our Church be that, while it maintains resolutely the great Catholic confessions of faith, it clearly recognises two elements of religious opinion, then those who strive to eliminate one of these elements must be the foes of our Church, and menace its existence. We cannot afford to lose men of strong convictions on either side, who in the strength of their convictions are doing a work for God in communion with the National Church. Let us not only leave them unmolested (assured that the extravagances in their opinions will more readily work themselves out, if let alone, and that every counsel or work which is of men, and not of God's Holy Spirit, will sooner or later come to nought), but allow them to go the extreme verge of that, which by our Liturgy and Articles—in other words by the law of the Church—is permissible.


But it may be said, and said with great show of reason—indeed it is obvious to say—that Christian sympathy is one thing, and Church fellowship another; and that, as regards Church fellowship, toleration on either side must have a limit somewhere. No question but it must. It must be limited by the law, whatever the law be. Our law is contained in the Book of Common Prayer and the Thirty-nine Articles; and it is pre-

sumed that where the emergencies of the times call for special applications of it, there must be tribunals, raised by the character of their judges high above the spirit of factious partisanship, competent and authorised to make such applications. If there are such tribunals, why is not their opinion solicited, in an amicable suit (for such it might be) by both parties? Would not such a course be far more dignified and far safer than any attempt on the spur of the moment, and under the pressure of an excited public opinion, to alter the law? Have we any just reason to think so ill of either side as that, if the law were clearly enunciated by a competent and impartial authority, they would refuse to abide by it? Or is it the truth that both sides have such apprehensions of what the law might say, that they would prefer to waive an appeal to it?

But while, pending a legal settlement of the matters in dispute, the right and sound policy seems to be one of great forbearance and conciliation, and sympathy with what is good in both schools, it must be added that they are greatly to blame, and may eventually prove the authors of most serious mischief, who will persist in straining the law to the very verge, ay, and beyond the verge of what—when interpreted by ordinary common sense—it will bear. Have such persons duly considered what they are doing? It is well said by Aristotle respecting forms of government, that each form, if its leading principle be exaggerated, has a tendency to work its own dissolution, and to produce some opposite form. And so it will be assuredly with those composite elements of religious thought, which enter into the structure of our Church system. If one of these elements be strained beyond all due and reasonable limits, a reaction is certain to follow, imperilling the very truth which it is sought to magnify, imperilling (I mean) its recognition in the National Church. Do they really wish to destroy the National Church, as they will do sooner or later, if by any proceeding of theirs they obliterate its one main feature, a really Scriptural sympathy with both sides of Divine truth? We do not believe anything so ill of them. We believe that they, like ourselves, have a just pride in their inheritance as

English Churchmen, and that with us they would fully acknowledge that, while there are of course other reformed Episcopal communions, worthy of all honour, there has never been one more Scriptural and more Apostolic, and certainly never one which has been more extensively influential for good, or has enjoyed greater opportunities for the exercise of her influence. If all this is admitted, the continual existence of the Church of England in its characteristic features, with of course such improvements in its practical working, and such an enlargement of its efficiency, as the progress of Christian thought has been introducing, and will introduce, ought to be an object too dear to them to be risked by hot-headed and extravagant action.

I have said that the progress of Christian thought has been introducing of late years great improvements in the administration of our Church system—improvements, the extent of which would surprise us, if they had not been so gradually brought about. It may be said in general terms, looking to our numerous daily services, our numerous church restorations, our frequent Communions, our cultivation of sacred music, and so forth, that worship has undergone a complete regeneration among us within the last half century, which is due, it must in mere justice be confessed, to the exertions and example of the very school, whose Ritual excesses are now complained of. And there is no reason whatever why these improvements (for which all of us have the deepest cause to be thankful) should not still advance, unless a rupture is precipitated by such ill-advised and defiant action in one direction as is felt by the party opposed to be a species of challenge. Such a rupture would be perfectly sure, like a nipping frost in spring, to throw back the gentle and happy development which is proceeding regularly, under God's blessing, in the course of nature. Those who would leave us in such a rupture, whither would they go? For had they really sympathised with the unscriptural errors and superstitions of Rome, they might have had opportunity to seek her communion (as, alas! others have done) long ago. And we who are left behind should be doomed, probably, for many years to breathe the atmosphere of



an acrimonious and narrow sectarianism, in which there would be but one wretched shibboleth, and in which the suspicions and recriminations of controversial bitterness would stifle spiritual life, and bring Church progress to a standstill among us.

The experience of the past leads us to believe that every real improvement in public worship, and in the efficiency of the Church system, is to be had, if we only wait for it, and work on cheerfully and hopefully under the present condition of things. If there is anywhere a prejudice against such improvements, it will either yield, sooner or later, not to a rude and premature assault, but to the exhibition of piety and activity on the other side; or, if it do not yield, it will at least be swept away with the generation, of which we form the advanced guard. At all events, nothing can be gained, but everything may be hazarded, by startling and irritating changes, for which the opinion of Churchmen is not ripe. I am saying this on the assumption that all the changes which it is now sought to introduce are as edifying and expedient as their authors seem to think them, though I would by no means be understood to express an opinion to that effect. I have such faith in our Church as the palladium of Gospel truth and Apostolical discipline, and such faith in God's providential guidance of her, that I believe the things wanting in her present administration will all be set in order, if we will only wait His time.

And now, having fully considered the crisis through which our Church is at present passing, and the duties which this crisis involves to her members, we are prepared to see the significance and the value of a gathering such as this. In the first place, it need hardly be observed how much such meetings may—I had almost said must—contribute towards the natural forbearance and sympathy which we have attempted to inculcate. Men who stand aloof from one another in conference, who never have nor seek an opportunity of hearing what their brethren have to say, are notoriously apt to exaggerate points of difference; and even to imagine antagonism where none exists. Bring them together, and let them express their opinions in the hearing of

one another without reserve, and even amidst a general disagreement some few points of contact will be discovered, the differences will dwindle in dimensions, and at all events asperities will be softened down. And this remark holds good more particularly of a meeting like the present, where direct doctrinal subjects are by common consent avoided, and the attention is concentrated upon the practical management and administration of the Church system, not upon its fundamental dogmas. Work is a healthy thing for the mind; work for God and in the service of His Church the healthiest of all things; and we believe that it will brace us up to further exertions, as well as expand our Christian sympathies, if we have an opportunity of comparing notes with our brethren as to the most efficient method of doing our work. In definitions of doctrine, in setting forth the forms under which the human mind embraces religious truth, we are all prone to fall into subtleties more metaphysical than theological in their character, and thus to grasp at, and often to fight for, shadows. I am not implying for a moment that dogma is not absolutely necessary, but only saying what is notorious in an age when religious thought is peculiarly active, that dogma is apt to be pursued into a region where thought cannot fully follow it, in a word, into the region of speculation. And in the region of speculation (as may be seen by the single instance of the science of metaphysics) the differences of opinion will be endless. Now it is at least helpful against a morbid habit of religious speculation, to have one's attention strongly drawn, as it is drawn by the discussions of a Church Congress, to practical questions, the best means of bringing Nonconformists into union with the Church, the best means of conducting Church education and Church missions, the uses which may be made of the Offertory, the way of making Church music more available, and so forth. The solution of these and similar problems is practically useful, nor (generally speaking) does the agitation of them excite any of the animosity which is apt to be aroused by a doctrinal position.

But I apprehend that the greatest use of these congresses (even as of the meetings of Convocation under

its present conditions) is that, by the full ventilation of religious subjects which takes place at them, they tend to that quiet progress of Christian thought, to which I have already adverted as having brought about so many beneficial changes in our worship and in the working of our larger parishes. Let men say what they like about a Congress or a Convocation having power to rule nothing; if they contribute to the formation of opinion, and to the determination of the judgments of Christian men on certain subjects, that is ruling everything in the end, and ruling it with more than a Papal authority. What is to be learnt from our political history of the last few years if not this, that the agitation of political subjects in large public meetings, held under no sort of authority, and totally incompetent to legislate for the country, has in course of time, by perseverance in the leaders of such a movement, had the very strongest influence on legislation? You cannot bring hundreds together for the discussion of a subject of common interest without getting up a force, and giving a movement, in some direction or other, to public opinion. And public opinion, once formed on any subject, is sure to express itself sooner or later, and in this country at least, with an authority which it is very difficult to withstand. Indeed the apprehension of thinking people on the subject of these meetings will be, I suspect, that they put too great a force in operation, than that they put too little; that they may haply evoke a spirit which, when evoked, it will be beyond our power to control. Alarm on this head would, I think, be most reasonable; for a strong force (whether physical or moral), misdirected, or in clumsy and ignorant hands, may work the most frightful mischief. But there is a consideration which easily allays such alarms as to the eventual result of what may be said and done at a Congress. Most reasonably we inaugurate our proceedings with united prayer and the celebration of Holy Communion. Let each member of Congress, and each attendant upon it, see to it that, as regards himself, these acts be not formal, but real. Let him make it a subject of very earnest and very persevering secret prayer, that our deliberations may be guided to a right

issue by the Spirit of Truth and Love and Wisdom. Let him on each occasion of meeting with his brethren for the discussion of religious subjects, say that hymn with all his heart—

“Come, Holy Ghost, our souls inspire,  
And lighten with celestial fire,”

and let him say it in full assurance of faith that our Heavenly Father will give the Holy Spirit to them that ask Him, with much more readiness and loving compliance than a human parent gives food to a hungry and crying child. Then shall the Congress have a result, not only safe, but glorious. “When He, the Spirit of Truth, is come, He shall guide you into all truth.”





# WOLVERHAMPTON CHURCH CONGRESS.

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*TUESDAY AFTERNOON, OCT. 1.*

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The Right Rev. the LORD BISHOP OF LICHFIELD took his seat as PRESIDENT OF THE CONGRESS, at the AGRICULTURAL HALL, WOLVERHAMPTON, at 2.30 p.m., and delivered the following

## INAUGURAL ADDRESS :

MY LORDS, LADIES, AND GENTLEMEN,—I find myself placed here in a position which, some time ago, I did not at all anticipate. The determination to hold the present Church Congress at Wolverhampton was sudden and unexpected. And when this was determined, I was desirous that the presidency of that Congress should be committed to a younger man. But I was assured that this would not be according to the mind of its promoters. I felt also, that so long as I held my office, and as my present measure of health and strength was mercifully continued to me, I ought not to shrink from the discharge of a duty which seemed naturally to belong to that office, and which in every former instance, with a single exception, has been discharged by the Bishop in whose diocese the Congress was held. I have therefore only to express my confidence that, in my endeavours to discharge this duty, I shall experience from those assembled here, out of various other dioceses, the same indulgent kindness which, during a period of nearly four and twenty years, has been so abundantly shown to me by the clergy and laity of my own. Before I say more, I would offer my respectful and cordial thanks to the executive committee, and in particular to their noble chairman and honoured vice-chairman, as well as to their laborious and efficient secretaries, to whose large expenditure of time and pains, notwithstanding the many other claims upon them, we owe the happy arrangements through which we are enabled to meet here as we do, with the prospects which we have before us. Next, I would express the satisfaction—felt, I know, by you all—which I have in seeing this spacious building filled, as it is, by so many noblemen and gentlemen, not a few of them well known for their

zeal in promoting every good work—by earnest clergymen, no less earnest laymen, and, I will add, by no less active and earnest ladies—by Bishops of our own Church, domestic and colonial, of whom it is not for me to speak, and (which I regard as a singular felicity) by Fathers of the Church in communion with our own in the United States of America. To these, our right rev. visitors, I am sure you will join with me in offering a true brotherly welcome, with our grateful acknowledgment of the proof which they have given, by their taking part in the Lambeth Conference last week, and now again by their presence here, of their sympathy with us, and of their desire to be one with us, not only in faith, but in fellowship. May God bless them for their self-sacrifice in coming across the Atlantic in such a spirit and for such a purpose, and restore them to their several dioceses encouraged and strengthened for their work! A Church Congress, like other public meetings, is a meeting for business; but it is a business which has a character of its own, and such a character that it could not have had a more suitable introduction to it than that which so many who hear me have had in those early gatherings at the Holy Table of their Lord in the service at the fine old and once collegiate church, and in the discourse—the powerful, the thoughtful, the wise, the charitable discourse, which we have heard from one who is known to us all by reputation, and to many of us by happy personal acquaintance—my friend the Dean of Norwich. We are permitted, God be thanked, to meet at another Church Congress. Such meetings are so far now from being new and strange things to us that it would be little better than a waste of words, especially after what we have heard from the preacher of this morning upon the subject, were I to speak at large upon the principles which regulate them, or the objects which they have in view. We are met as those who are honestly persuaded that the Reformed and Scriptural Apostolical and Catholic Church of England has a mission from God to be His instrument for maintaining and diffusing, both at home and abroad, the knowledge of His truth, and for being His minister for good, spiritual and temporal, to His people. We are not met to answer objections to the doctrine or the order of our Church, nor to consider the grounds upon which they rest, but to suggest means, and we would fain hope, to stimulate exertions, by which the Church may be enabled more thoroughly to fulfil her mission; to fight a better fight against the hideous array of ignorance, irreligion, and vice against which she has to contend. And if we are met together, as I trust we are, in a right spirit, we may humbly hope that, under God's blessing, we shall not have met in vain.

I am aware that the value and even the wisdom of these meetings have been questioned by some; though I never heard any distinctly stated grounds upon which such questioning is based. But if a Congress for the promotion of social science is regarded as calculated to promote social order, social comfort, social happiness, surely we may look for a like effect to a congress on account of a

great time-honoured institution, which has continually for its aim the leavening of all classes of society with sound, beneficial, and divinely-sanctioned principles. The very bringing of so many of the clergy and laity together for such a purpose, thus solemnly reminding them of their religious relation to each other, of their common interest in the Church, and their common obligation to do what in them lies to invigorate its spiritual life, and to extend its saving influences, must be of itself a gain of no common magnitude. It is said indeed, that the results of study, and the intercommunication of thought and experience, which occasions such as the present bring forth, may be accomplished not less efficiently through the medium of the press. We all know the constant and very widely extending facilities which the press affords. But we know also, and feel, that there is a life in personal communication which cannot otherwise be generated. We find that when persons living at a distance, but connected in a common cause, meet face to face to take free and open counsel for its advancement, an interest is created which the agency of the press alone, in many minds at least, cannot awaken. I appeal to the feelings and experience of those who hear me for a confirmation of what I say. Again, it is said that no important effects from these periodical Church congresses are apparent. We are not competent judges in this matter. Many things operate for good, both to individuals and communities, the working of which is gradual and almost insensible, but the effect real and enduring. I believe that this is so in the case before us. I am persuaded at least, I may almost say I know, that many a clergyman has returned from a Church congress to his parish (and it is in her parochial ministrations that the main business of the Church lies), with a better heart for his work, and with more ability to do it, with his judgment enlightened and his views enlarged. I am not less persuaded that many a layman has been stirred up by such a gathering as this to more earnest zeal, more strenuous exertions, and more open-handed liberality, for the support of his venerated mother. I have adverted to the spirit in which the proceedings of a Church congress should be carried on. That it should be a kindly, large-hearted, and not a party spirit, I need hardly remind you. It was the want of such a spirit which so lamentably disfigured and marred many of the ancient Church councils. I have no fear that it will be wanting here. And I doubt not that it will appear in the courteous attention that will be paid to every communication, whether read or spoken, which may be addressed to us, even if positions should be advanced to which the experience of a majority of the hearers may be opposed. I trust that in such a case, if disapproval be manifested, otherwise than by open speech afterwards, the expression of it will be such as becomes the characters and position of those present, and of the occasion which has brought them together. But I will not detain you longer from the business of the day. I have no need: I have been putting you in remembrance of known and acknowledged truths.

During the whole course of my life I have had numberless causes to be thankful for the goodness and mercy which have followed me through it. To these is now added the unlooked-for happiness of meeting so many of my fellow-Christians and my fellow-Churchmen in this assembly. I ask you to join with me in prayer to God for a blessing upon the Congress, so that it may be made instrumental to the strength and peace of the Church, and especially to the growth in our hearts and lives of the chief of Christian graces, brotherly love. It is through this alone that we can hope for an increase of unity amongst us. The school of faith is a high school, but the school of love is higher. Many here may have no need to learn in the one: but we have all of us need to be continually learning in the other. And the more proficiency we make in it the nearer will be our approach to the likeness of our Master, the truer members shall we be of His Church on earth, and the better hope shall we have of being members of His Church in heaven.

THE PROGRESS OF THE CHURCH IN STAFFORDSHIRE.

The Venerable ARCHDEACON MOORE (Stafford) read the following Paper:—

*(From 1831 to 1861 both inclusive.)*

THIS progress will be considered—positively, as to the work; relatively, as to the population.

And also as regards the North and South manufacturing districts respectively, and the rural districts.

I begin with Churches, the increase of which will be seen in the following table:—

CHURCHES.

MANUFACTURING DISTRICTS.				RURAL DISTRICTS.			
North.		South.		North.		South.	
1861 . .	32	1861 . .	65	1861 . .	119	1861 . .	98
1831 . .	8	1831 . .	24	1831 . .	85	1831 . .	77
Increase 24 . . . . .		41		Increase 34 . . . . .		21	

Total increase North and South, 65.      Total increase North and South, 55.

Total increase in the whole county, 120; the total number being 314 in 1861, instead of 194 in 1831.

Towards which increase the Incorporated Society has granted 35,500*l.*

I go next to the Clergy, whose increase will be seen below:—

CLERGY.

MANUFACTURING DISTRICTS.			RURAL DISTRICTS.		
<i>North.</i>		<i>South.</i>	<i>North.</i>		<i>South.</i>
1861 . . .	62	1861 . . . 102	1861 . . .	139	1861 . . . 149
1831 . . .	12	1831 . . . 36	1831 . . .	111	1831 . . . 102
Increase . 50		. . . . . 66	Increase 28		. . . . . 47
Total increase North and South, 116			Total increase North and South, 75.		
Total increase in the whole county, 191; the total number in 1861 being 452, instead of 261 in 1831.					

I go on to the increase of Sitings, which will be seen in the table below:—

SITTINGS.

MANUFACTURING DISTRICTS.			RURAL DISTRICTS.		
<i>North.</i>			<i>North.</i>		
	Total.	Free.	Total.	Free.	
1861 . . .	28,170	13,334	1861 . . .	35,343	13,659
1831 . . .	8,749	3,555	1831 . . .	16,009	6,544
Increase 19,421		9,779	Increase 19,334		7,115
<i>South.</i>			<i>South.</i>		
1861 . . .	60,170	32,076	1861 . . .	38,121	14,989
1831 . . .	20,183	9,174	1831 . . .	24,094	5,209
Increase 39,987		22,902	Increase 14,027		9,780
Increase North } 59,408		32,681	Increase North } 33,361		16,895
and South . }			and South . }		
Total increase in the whole county . . . . .			Total.	Free	
Total number " " " . . . . .			92,769	49,576	
			161,804	74,058	

I now proceed to the Population, the increase being in the next table:—

POPULATION.

MANUFACTURING DISTRICTS.			RURAL DISTRICTS		
<i>North.</i>		<i>South.</i>	<i>North.</i>		<i>South.</i>
1861 . . .	142,227	1861 . . . 372,143	1861 . . .	125,944	1861 . . . 94,099
1831 . . .	77,466	1831 . . . 165,462	1831 . . .	93,765	1831 . . . 71,232
Increase 64,761		. . . . . 206,681	Increase 32,179		. . . . . 22,867
Total increase North and South 271,442			Total increase North and South 55,046		
Total increase in the whole county . . . . .			326,488		
Total number " " " . . . . .			734,413		

In the manufacturing districts the population has increased from 242,928 to 514,370, that is, has a little more than doubled itself.

The churches in the same period have increased from 32 to 97, or more than three times as many; and the clergy from 48 to 164, or more than three times as many.

In the rural districts, the churches and clergy have increased in an equal degree with the population; that is, each have increased by a little more than one-third of the number in 1831.

The sittings have increased from 28,932 to 88,340, or more than three times as many:—

In 1831 there were Sittings for only one-ninth of the population.

„ 1861 „ „ „ about one-sixth „ „

In 1831 there were *Free* Sittings for only one-twentieth of the population.

„ 1861 „ „ „ „ about one-tenth „ „

In the rural districts the population has increased from 164,997 to 219,043, *i.e.* one-third.

The sittings have increased from 40,103 to 73,464, *i.e.* are nearly doubled:—

In 1831 there were Sittings for about one-fourth of the population.

„ 1861 „ „ „ „ one-third „ „

In 1831 there were *Free* Sittings for about one-twelfth of the population.

„ 1861 „ „ „ „ „ one-eighth „ „

So that in the whole county the church accommodation has increased from one-sixth in 1831 to nearly one-fourth in 1861.

I now turn to the Services:—

Manufacturing Districts . . . . .	623
Rural Districts . . . . .	673
Occasional Services on Holy-days . . . . .	1046
Total . . . . .	2342

Or about 7 weekly to each Church on an Average.

I next consider the Communion and Communicants:—

	Communion.	Communicants.
Manufacturing Districts . . . . .	2,521	78,794
Rural Districts . . . . .	3,395	75,111
Total . . . . .	5,916	153,905

Then the produce of the Weekly Offertories:—

Manufacturing Districts . . . . .	£5,215
Rural Districts . . . . .	2,737
Total annually . . . . .	£7,952

Of these Offertories, 37 are in the Manufacturing Districts, and 26 are in the Rural Districts; making the total of Weekly Offertories 63, and a receipt, in each church, of about £125 on an Average.

Then the average attendance of Scholars in our schools:—

Manufacturing Districts . . . . .	24,889
Rural Districts . . . . .	15,658
Total . . . . .	40,547

For help to its schools, the Archdeaconry has to acknowledge grants from the National Society amounting to 21,105*l.* Also large sums from the Privy Council Committee on Education, from whom a return cannot be obtained.

Then Confirmations:—

1866 . . . . .	11,855
1846 . . . . .	9,310
Increase on 20 years . . . . .	2,545

I must not fail to remember the instruments by means of which this progress has been, and is so materially effected.

We have a Church Extension Society, which has largely helped in the building 86 out of the 120 new churches, and in restoring and enlarging 75 old ones: by which above 65,000 of our additional sittings have been obtained, above 40,000 being free, towards which its grants have been 49,814*l.* It has also aided in building 90 parsonage-houses, the grants towards them being 17,290*l.* And grateful am I to say that a church without a parsonage is now a very rare exception in the archdeaconry. It has aided, too, in increasing the endowments of 65 benefices which were under the value of 200*l.* a year, towards which it has granted 8,465*l.* And it has lately added to its objects the giving aid to the building temporary churches in districts of large and populous parishes, and to additional clergy, whose work is to be confined to such districts: and thus a ready means is found of finding immediate help to meet cases where churches and endowments cannot at once be raised, its grant for this being 2,380*l.*

Then there is the Poor Benefice Fund, which makes grants of 200*l.* to a like sum raised by private means; to which the Church Extension Society adds another 100*l.*; and when they accept the case, this 500*l.* is met by another 500*l.* from the Ecclesiastical Commissioners. In this way nearly 40 poor benefices, out of the 65 above mentioned, have been increased by 1,000*l.* each. There is an Archidiaconal Board of Education, which not only helps small poor schools, but also gives support to the Saltley Training School, which up to last year had supplied us with 92 masters, of which 52 are still in the Archdeaconry; and also to our own Training School at Derby, which has supplied us with 102 mistresses, of which 42 are still with us.

There is a diocesan inspection of our schools by the rural deans, which is working with excellent effect; and last year there was established a scheme for giving prizes as rewards for progress in religious knowledge, which also promises well. There is a Theological College at Lichfield, which is now educating above thirty young men for the ministry; with the working of which the Bishop always expresses himself thoroughly satisfied.

A school for the education of the middle classes is about to be established at Denstone, having its rise in the great liberality of



Sir Percival Heywood; an institution greatly needed, and from which great good may be hoped.

To aid in Missions, there are many parochial associations of the Society for the Propagation of the Gospel, the increase of whose funds were from 325*l.* in 1831, to 1,474*l.* in 1861; and of the Church Missionary Society, whose funds have increased from 888*l.* in 1831, to 2,355*l.* in 1861; which should raise to a godly jealousy the friends of the Society for the Propagation of the Gospel.

A Choral Association, acting with great effect in improving Church music, was established in 1856, on a plan designed by Mr. Mather, of Freehay, and carried out with vast zeal and effect by my devoted friend and predecessor, Canon Hutchinson. There is a choir master, who visits the choirs in union, (of which there are now 70 in the Archdeaconry), and who attends with and leads them at the different choral festivals, of which two have been held in the cathedral, the first in 1854, which consisted of 47 choirs, with 900 singers; the second in 1866, which consisted of 60 choirs, with 1,200 singers: and others in various places, not only in the Archdeaconry, but in the Diocese at large, in years when such festivals were not held in the cathedral. Nor let any one think that improving the Church music, or the restoration of churches, or anything by which the public worship of God is adorned and elevated, is of small consequence. If he should, I desire him to look around at the beauty of God's creation, and consider whether it is not intended to lift up the heart to love and admiration of the fair beauty of holiness of Him who made it.

This is the progress of the Church in Staffordshire; and it is surely a great matter of thankfulness—

That the churches in the manufacturing districts have been trebled.

That the clergy in these districts have been trebled.

That the church sittings in these districts have been trebled.

That in the rural districts, where the wants were not so great, the churches, clergy, and sittings have increased in rather above an equal ratio with the population.

That the church services are so far above those of other times, and performed with increasing reverence and solemnity.

That the children in our schools are reckoned by tens of thousands.

That we have such increasing communions and communicants, as well as increasing weekly offertories.

That our Missionary efforts are increasing.

That church music is improving.

That such church restoration is so rapidly moving forward, that few indeed of our churches are unseemly, and very many of them brought back to their original excellence and beauty.

And that we have so many and such efficient *instruments* to aid us.

And from whence have these instruments had their origin; and what has been, and *is*, their controlling, ever vivifying power? The *Bishops*. To take one instance only. It was Bishop Ryder who

originated the Church Extension Society. It was Bishop Butler who, wishing to strengthen and improve his predecessor's work, added to the Society's objects the giving aid towards building parsonage houses; Bishop Bowstead helped as well as shattered health allowed; and the present Bishop, by his munificent aid and unceasing watchfulness, has been constantly giving new life to all its action. And as in this, so has it been in all other things. I say this not to flatter the living or the dead, but to remove the false notion, too industriously propagated, and too largely received, that Bishops are mere ornaments, instead of being a vast living power in the Church.

And now I am prepared for the question, "What has been the moral and religious effect of all this work?" - I answer, "I believe very great." And, as far as this neighbourhood is concerned, I am borne out by the opinion of the late Mr. Thorneycroft, a man of sound judgment and of great knowledge in this matter, who said to me, now some few years ago, "I always expected much good from this great Church movement, but the good has far exceeded my expectations." I answer, too, by another question, "What would have been the state of the people without it?" There are not a few here who can answer the question out of the writings of the poets, the philosophers, and the historians of Greece and Rome. We can all answer it out of the writings of the Apostles; indeed out of the one awful summary in the first chapter of the Romans.

I have spoken thankfully, I am sure not boastfully; for I deeply feel how little has been done compared with what remains to be done. I thankfully acknowledge the munificent deeds of not a few of the laity, and the liberality of so many. But I mourn when I remember what numbers there are who do little or nothing for Christ's Church: a subject on which I know my friend Mr. Kettle is about to speak so well as to this immediate district; and which is applicable to all districts. Indeed, when I think how vast a proportion of the enormous wealth of this country is spent for purposes of pleasure and of aggrandizement; how many like beavers are wholly occupied in building up their houses, or looking upon their wealth as the great Babylon they have built for them and theirs, I cannot but tremble lest a mud deluge should smother, or a fire from within, the igniting of ungodly masses, should consume them.

There is a mighty work to be done. Like all such works, it is only to be effected by a godly enthusiasm, (not fanaticism, there is nothing godly in that), and this enthusiasm being heavenly must be heaven born. Let us then strive to look upon every Sunday, every day, as a Pentecost, and pray for it as George Herbert does for Whit-Sunday.

"Lord, though we change, Thou art the same,  
The same sweet God of Love and Light;  
Restore this day, for thy great Name,  
Unto its ancient and miraculous right."

MR. RUPERT KETTLE, County Court Judge of Worcestershire, also read a Paper on this subject. It was as follows:—

No correct opinion can be formed of "The State and Progress of the Church" without knowing the position of the parochial clergy, and the conditions under which they are called upon to discharge their pastoral duties. Incumbents of parishes in our great mining and manufacturing districts require in the execution of their divine mission to the poor, to the ignorant, and to the afflicted, much of both moral and material support from the rich and educated laity. I propose to show how little of such support is available to them in that part of Staffordshire of which Wolverhampton is the commercial centre.

I will not trespass upon your attention by any attempt to show that the colours in which this district is so frequently painted are a shade too dark; for, after all, I should not be able to deny that there is some moral—as there is abundant physical—reason for affixing upon it the stigma of "Black Country." Nor should I think it necessary for my purpose, this morning, even if I had time, to compass the whole of this large district. The parishes upon the great Staffordshire coal basin, with few bright exceptions, differ from commercial, rather than from ecclesiastical, causes. What is true as to the condition of one, will generally be found true in a greater or less degree as to all. They differ from each other according to the density of the population; and this again depends upon the extent to which mining operations are developed, or upon the quantity of iron wrought into home manufactures. Under these circumstances I have thought it sufficient to treat of the condition of six of the most important parishes—or rather four parishes and two large townships—in South Staffordshire, namely, Bilston, Wednesbury, Darlaston, Tipton, Willenhall, and West Bromwich. To this I will add, from its local interest to-day, and from the facilities present for personal examination by those whose sympathies I may be fortunate enough to enlist, this great town of Wolverhampton, with its grand old Mother Church, and its eight district parishes.

Except the church of St. John, Wolverhampton, not one new church had, at the end of the first quarter of the present century, been built in any of these parishes since the Reformation.

Wilkinson lighted his first "blast furnace" in 1768, and built his first "mill and forge" three years afterwards; and from that time we date the enormous numerical growth of our population. Villages soon became towns, and new communities grouped themselves, as it were by gravitation, around the great ironworks, without even civil organization. In the year 1825, when the population had reached nearly 100,000, the ecclesiastical organization remained the same as when wild flowers bloomed upon "Daisey Bank," when children gamboled upon "Tipton Green,"

and when the wayfarer left his road track to stroll amongst the heather as he crossed "West Bromwich Heath."

Even when the old parish churches were enlarged, or repewed to economise space, the extra accommodation for public worship was sold to defray the cost of the works. In one instance, in 1815, this was effected by a process which combined the competition of an auction with the risk of a lottery; and as lately as 1825 one of these parishes, then with 14,000 population, and church accommodation for 750, in a petition to the Church Building Commissioners, in reference to a comparatively small sum they had before expended in enlarging their parish church, state their incapacity to "make a greater sacrifice."

It pleased Almighty God, at His own chosen time, to bring the hearts and minds of men to a closer and more earnest attention to their sacred responsibilities. I know of no district which has benefited more by the renovated energy of the Church during the last thirty years than this of which I am treating. The seven old parishes are now divided into thirty-one, each with its church and incumbent; and whereas in the times of our immediate predecessors a curate was practically a substitute for, and not an assistant of, the rector or vicar, we have now in some—I wish I could say in all—of these parishes at least one curate working with the resident incumbent; in some parishes two, and in the parish of St. Peter, Wolverhampton, five, three of whom have chapels of ease, with an independent charge. The Venerable Archdeacon, who has just preceded me, has gone so fully into this branch of the subject that I need only say as to the district of which I am speaking, that when the Church threw off the lethargy of the Georgian epoch, we had nine churches; we have now forty-one. We had then either ten or eleven clergy, I cannot find out exactly which; we have now fifty-three.

Building a church and providing subsistence for the incumbent is the first and most essential step in Church Progress; but this alone does not establish a parish. I hold that, for the full development of our parochial system, it is necessary not only to make provision for the public worship of Almighty God, for the right administration of the sacraments, and for the execution of those holy offices which the priest takes upon himself at his induction to the cure of souls; but also to provide for the incumbent the means of bestowing a pastoral care upon the flock committed to his charge. The pastor works not only for, but with the parish. He requires the counsel of sympathising minds, the support of thoughtful influential laymen. Perhaps above all these, for bringing the roughest of his flock within the gentle influence of Christianity, he wants the tender aid of well-taught pious women.

The great difficulty in now establishing an efficient parochial organization in the mining and manufacturing districts of this county, lies in the separation of the rich and educated from the poor and ignorant. I mean not only separation in opinion and

sentiment, but actual separation in locality, the rich living in one place, and the poor in another. I do not seek to cast blame upon any one for this. The development of trade has enshrouded this once magnificent landscape in clouds of smoke, and the fields, so lately bright with verdure, are now loaded with grim débris raised by the miner from the depths of the earth. We cannot be surprised that the rich, and even the "well-to-do," make their homes in our still beautiful suburban villages, leaving behind them the smoke-begrimed masses to the care of the pastor of the parish from which their income is derived, who has to guide and to guard his blackened flock, with little protection for his own position, with only precarious aid, and without the companionship, and sometimes without even the sympathy of those whose duty it is to sustain and to comfort him.

I have prepared some tables to show the extent to which this evil, which, for want of a better phrase I will call "absenteeism," prevails in the eight old parishes I have mentioned. I must again plead the pressure of time for not reading the whole of them. To point my argument, and promote discussion this morning, it is sufficient if I take fair representative instances. To begin, then, at the south with West Bromwich. In Christ Church there are in the last poor rate 11 ratepayers assessed at sums at and above 200*l.* a year, of whom only 1 is resident in the parish; 8 at 100*l.* and under 200*l.*, of whom 3 are resident; at 50*l.* and under 100*l.*, 26, of whom 22 are resident; and so as the amount of rating is lower, the residents are in proportionately greater numbers, for of 86 rated at 30*l.* and under 50*l.* only two are absent, and of those rated at 20*l.* and under 30*l.*, out of 164 rated, only six reside out of the parish. In St. Peter's, of the ratepayers assessed at and above 200*l.* there are 10, of whom not one is resident; at 100*l.* and under 200*l.*, 5, of whom only 2 are resident. In the next group, 4, of whom 2 reside; then we come to the turning point at 30*l.* and under 50*l.*, 14, of whom 9 reside; and at 20*l.* and under 30*l.*, we find 10 rated, all of whom live in the parish, the same number rated as those at 200*l.*, all of whom are absentees.

I will now leave West Bromwich, and take a parish from Tipton. In St. Paul's, Tipton, of 20 ratepayers assessed at and above 200*l.* only 2 reside in the parish; at 100*l.* and under 200*l.*, of 9, 4 reside. The turning point is one group higher in this parish; for of 23 rated at 50*l.* and under 100*l.*, only 3 are absent; at 30*l.* and under 50*l.* of 60, only 2; and at 20*l.* and under 30*l.*, of 87, only one absentee.

In Wednesbury, 26 are rated at and above 200*l.*, of whom 5 only reside in the parish; at 100*l.* and under 200*l.*, 14, of whom 9 are resident; and then dividing the groups as before, of 33, 26; of 86, 77, until we come to those at 20*l.* and under 30*l.*, 166 of whom only 14 live away from Wednesbury.

I know how dangerous generalizing in figures is, and how liable we are to draw wrong inferences of fact from averages and

aggregates. I have, therefore, as to these three parishes, West Bromwich, Tipton, and Wednesbury, adopted a means, from another secular source, of proving the substantial correctness of my figures. Income-tax is paid where profit is earned. Inhabited house-duty is paid where it is spent. The income-tax is a delicate subject to deal with. I have, therefore, lest I should be thought to indicate too nearly individual tax-payers, bracketed these three old parishes. According to the best information I am able to obtain, and which may be relied upon as sufficiently accurate for our purpose, the persons charged upon incomes at and above 80*l.* a-year in West Bromwich, Wednesbury, and Tipton, together number 80; whilst in the same three old parishes the number of houses, including hotels, large retail shops, and the like, assessed to the inhabited house duty, at and above 100*l.* per annum, is only 18.

After this confirmation of my data, I go back with confidence to the poor levy book and to local information as to residence.

Before coming to Wolverhampton, I will take one other parish, or rather township, Bilston. There, the number of ratepayers at and above 200*l.* a year, is 21, of whom only five reside in any part of Bilston. At 100*l.* and under 200*l.*, 48, of whom 23 are residents. At 50*l.* and under 100*l.*, 110, of whom 78 reside. At 30*l.* and under 50*l.*, 143, of whom still 103 only are resident. In this parish it is not until we come to ratings at 20*l.* and under 30*l.*, that what I have called the turning point is reached, and even at that—the end of the scale I have taken—in 186 ratepayers there are 86 absentees. In Bilston, of the 4,784 houses rated to the poor, only 38 are assessed at a gross rental at or over 50*l.* a year—the highest at 72*l.*, and that is a public-house.

The Wolverhampton table has been printed for the present use of members of Congress.\* It will be found, upon examination, to confirm the impression produced by facts derived from other parts of this district. For instance, there are three of the poorer parishes in Wolverhampton in which, together, there are 25 assessments at and above 200*l.* a year, without a single resident in either. Even in the central parish of St. Peter, the principal place for the retail trade of the town, of 16 ratepayers paying upon a rating of 200*l.* a year and upwards, four only are resident. At 100*l.* and under 200*l.*, 67, of whom 48 live in the parish. At 50*l.* and under 100*l.*, 151, of whom 107; at 30*l.* and under 50*l.*, 179, of whom 140 are residents; and here, again, at the lowest, 20*l.* and under 30*l.* of 169, only 21 are absentees. The only exception to this state of things is in the parish of St. Mark, our "West end" parish; there the absentees are comparatively few, for of five rated at and above 200*l.* only 2 are absent; of 20 rated at 100*l.* and under 200*l.* all but 3 are residents. At 50*l.* and under 100*l.*, of 73, only 6 are non-resident. At 30*l.* and under 50*l.*, 137, of whom 126, and at 20*l.* and under 30*l.*, 144, of whom 130 live

\* See Appendix A at the end of the volume.

in the parish. The totals for the nine parishes in Wolverhampton show the general result that of 68 of the largest ratepayers, only 12, or rather more than one-sixth, reside in any part of Wolverhampton. Of the next group, at 100*l.* and under 200*l.*, 84 out of 159 reside, or rather more than one-half. Of the next, 254 out of 382, or exactly two-thirds; at 30*l.* and under 50*l.*, 586 ratepayers about one-fifth of whom are absent; and at 20*l.* and under 30*l.* 702, of whom only between a seventh and an eighth are non-residents.

Although I attach by far the highest importance to the withdrawal of the moral support from the clergy by this disintegration of parishes, still, as my view of the subject would be incomplete without it, I must consider the pecuniary effect of absenteeism. I enter upon this in no complaining spirit, and I am happy to commence with the assurance that in this diocese the Church is, in some essential matters, well supported by the rich laity. It is in the means of fulfilling the every day duties of the pastoral office of the clergy, in executing "parish work," that the Church requires under the special circumstances of this district, much more pecuniary aid. In the language of an incumbent who, with about 7,500 souls in his charge, receives in subscriptions to his parochial institutions, from rich non-residents only 5*l.*, and that for his schools, the incumbent says, "It is in the *ordinary* working expenses of a parish that the effect of non-residence is felt. For special objects, the owners of works, &c. respond pretty freely."

I may be permitted to read two or three short descriptions of the conditions under which parochial responsibility is borne in some of the parishes from which my tables were taken. One vicar of a parish, containing in 1861, 6,000 souls, has for his church 300*l.* for his schools 40*l.* per annum; this is derived, 80*l.* from endowment, 149*l.* from the Ecclesiastical Commission, and the remainder from seat rents and fees. He says, "I am left almost single handed to carry on the Church's work, and am almost deprived of the society of those whose presence in the neighbourhood would help so much in every way." Another vicar says, "The pew formerly brought a much higher sum; the wealthy classes have gone away, and few of sufficient means are left to supply their place." A third writes, "Those who have made their wealth here do nothing for Church or schools." A local dignitary of our Church—himself the incumbent of a town parish—says, amongst other things (I wish I could read the whole of his valuable communication), . . . "Their homes are elsewhere, and their interests are confined to their homes. . . . Indeed, they know nothing of their workpeople's families in their troubles. The ill effect of this state of things is greater to the pastor than their non-assistance can money. It produces a hard stiffness in the people." It is unnecessary I should continue these quotations: I am, however, tempted to give one other; it is from a churchwarden, who, in the absence of his vicar, was kind enough to supply me with some

figures I required. He says, "The effect of non-residence is very prejudicial, for when parties are called upon for contributions, they make an excuse for not giving so much, that they have to support the Church and institutions of the place where they reside; they are also imperfectly acquainted with the wants and requirements of the parish, from which their income is derived."

This forces upon our attention that practice of solicitation and canvassing for Church institutions, which, whilst it is subversive of one-half the double blessing of charity—that which falls upon the giver—tends practically to impair the authority of those whose sacred duty it is to rebuke alike the poor and the rich.

I have formed, upon what I believe to be correct data, the opinion that the class who contribute most of this world's goods in aid of the work of the ministry in these mining and manufacturing districts, and that not relatively only, but positively, are the clergy themselves. One incumbent has spared this year from his own wealth as much as 800*l.* to accomplish his Master's work given to him in charge. Others, I know, of their abundance give much. I also know there are humble servants of their Lord working daily and faithfully in His ministry—working amongst those smoke begrimed masses of whom I have before spoken, our brothers and sisters, in right of a common paternity—to whom every shilling—and they are many—dispensed in feeding the hungry in their visits to the fatherless and the widows in their affliction, in binding up the broken-hearted, must be followed by a corresponding deprivation of the amenities and even the comforts of their own household.

I should have been very glad, had time permitted, to raise the question of the extra moral support which I believe is required by the pastor of a district where the population, rough in manner and impulsive in action, is endowed with indomitable energy, and yet with hearts always open to generous influences. In a district where the occupations of daily life discourage religious thought; where man is surrounded by enormous forces made and controlled by his fellow-man, producing results—at once so vast and so minute as to draw the untrained mind with wonder to the creature, rather than elevate it to adoration with the Creator. Colliers and ironworkers, toiling amidst the spoils won from the ravaged earth, do not discover the same omnipresent God, directing, through nature's laws, the motion of the steam-engine, whom the peasant sees upon the uncontaminated face of Nature, clothing the hills with spring verdure, covering the plains with autumn corn, and raising his grateful mind up from scenes of irresistible beauty to the worship of the omnipresent Ruler of the Seasons—the omniscient "Lord of the Harvest."

I should have been glad also to have said a few words upon the bright exceptions to which I have before referred. I cannot conclude without making two practical suggestions, arising out of my subject. Commending to your attention, as bearing upon the



spiritual agency for rectifying the evils arising from the unbalancing of moral and social influences in these parishes, to the papers and discussions at the Congress at Norwich, upon "The Duty of the Church to the Home Population," and those upon "Parochial Organisation," and "Lay Agency in Church Work," last year at York; I venture—confining myself to my own province as a layman—to say the time has now arrived when the Church should be relieved of the duty of collecting, as alms money, to be devoted to the purpose of education. I cannot now enter into arguments to support this proposition, but its importance will be evident when we refer to the Wolverhampton table, and see what a large proportion—about half—of the money collected by the Church in this town is now devoted to schools.

I further suggest that, having regard to the modern distribution of population, and the severance of classes morally bound together, that the area from which the Church should draw aid for eleemosynary purposes should be extended beyond the geographical boundary of old parishes. I know of no reason why diocesan societies should not be formed for this, as they have already been for other purposes, when it was thought desirable that in a community of parishes the rich should be afforded an opportunity of helping the poor.

My facts are local; the evil they expose is, I fear, becoming national. I will not presume to usurp the authority of those who should spiritually exhort and admonish, but I venture to assert with confidence that there is at present urgent necessity to adopt some acceptable means of bringing the great employers of labour, wherever they may reside, face to face with the responsibility of providing for the moral and spiritual welfare of the people from whose labour their wealth is derived. I now press earnestly upon the attention of Congress the consideration of the effect of absenteeism upon "The State and Progress of the Church in Staffordshire."

#### ADDRESSES AND DISCUSSION.

The Earl of HARROWBY delivered the following address:—

The total amount distributed by the Ecclesiastical Commission over the whole of England will, at the close of next year, have reached ten millions of money, of which two millions will have been obtained from the voluntary gifts of the laity and the clergy, and eight millions from the better management of Church property.

This diocese will then have received 665,000*l.* out of this eight millions, in three forms; that of meeting benefactions, that of unconditional grants to large populations, and that of satisfying the claims of places where Church property has become vested in the common fund of the Commission.

The first form is that of meeting with equal amounts benefactions offered to the Commission, and no other diocese has taken greater advantage of this form of grant. Since the institution of the Commission, about 120,000*l.* will have been—thanks to the invitations to us to do our duty, which have been pressed upon us by your lordship and your excellent predecessors—offered from this diocese, and met by grants to the same amount.

The second form is that of increasing unconditionally the incomes of the clergy

having large populations in their charge. The Commission gave about 200,000*l.* to this diocese under this head, prior to 1858, and in 1863 augmented to 300*l.* a-year all livings in public patronage having populations of 10,000 people, and have gradually decreased their limit, until next year they reach populations of 4,000 persons. The grants in this respect will then be equivalent to the amount of 370,000*l.*

The third form is that of increasing the incomes of benefices of places where property vested in the Commission is situated. Under this head falls the provision made in 1848 by a special Act of Parliament, passed in favour of the parish of Wolverhampton. The then present value of the reversionary interest of the Commission in the estates of Wolverhampton College was calculated, and an equivalent annuity distributed amongst the Wolverhampton benefices. The estates of the College of Wolverhampton were generally held on long leases, likely to continue throughout the greater part of the century, and it was felt that the special circumstances of Wolverhampton justified an anticipation of the resources which would ultimately become available. Of course the ultimate resources were diminished exactly in the degree of this anticipation. In 1860 the same principle of anticipation was, to a limited extent, applied to the other estates vested in the Commission; and the local claims are now taken into consideration as soon as the present value of the reversionary interest is sufficient to raise the income of each living to the required amount of 300*l.* a year. This principle is at present not fully carried out in this diocese, neither the Bishop nor the Chapter having ceased to renew their beneficial leases. That it will at some future period have a considerable effect, is evident from the fact, that the tithe-rent charges alone belonging to those two corporations within the diocese amount to 10,000*l.* a year. In York diocese, where both Archbishop and Chapter at an early period put an end to the renewal of beneficial leases, one-sixth of the whole number of livings in the diocese has been augmented (generally) to 300*l.* a year, mainly in consequence of the local claims upon the estates. In this diocese, only livings where prebendal estates were situated have as yet derived advantage from this form of augmentation, and the value of these grants up to this time may be placed at 175,000*l.*

These three amounts, 120,000*l.*, 370,000*l.*, and 175,000*l.*, making together 665,000*l.*, represent pretty accurately the proportion of the eight millions above-mentioned, which will have fallen to the share of this diocese, in addition to 120,000*l.* drawn from private contributions, making on the whole a sum of 785,000*l.* due directly and indirectly to the operations of the common fund of the Ecclesiastical Commission within this diocese.

Now it has been suggested that the manipulation of Church property might have been, or be now, more advantageously left to diocesan bodies than to a central board. Now it is quite clear that the limit of the operations of a Diocesan Board would be that of the value of the ecclesiastical property within its ambit; while the common fund of the Ecclesiastical Commission, arising from the whole kingdom, is applied (subject only to the local claims) wherever there is the greatest need; and it is to that provision that this diocese is so much indebted. The local claims within it, already considered and disposed of to the extent of 175,000*l.*, may be taken as the measure of the whole relief which a diocesan fund could have afforded; and that, from the necessity of anticipating values, with great difficulty; and the measure of the advantage derived by this diocese from the power of appealing to a common fund, will be found in the amounts which have been given in unconditional grants, and in grants which have been made to meet the liberality of the inhabitants of the diocese, to the extent of 490,000*l.*; to which if the 120,000*l.* so drawn from the inhabitants be added, you have a total of advantage from a common fund over a diocesan fund to the extent of above 600,000*l.*

It is not, then, within this diocese at least, that we shall find advocates of a diocesan in preference to a common fund. Indeed, looking to the other great hives of industry, with their rapidly increased and increasing populations, the Lancshires and the Yorkshires of our land, where would they have been or be without a common fund to look to? What are the resources of Church property within their own borders? With the exception of Durham and London, almost none, absolutely none in proportion to their wants.

Indeed, without some such central Board, the Reformed Church of England absolutely wants that power of adapting her resources to her occasions, which in Papal times she possessed. A bull from the Pope had always the power to sanction a redistribution of its revenues, to abstract tithes from the purposes of a parish in which at the time it was conceived that they were not required, or when it was thought that they were more wanted elsewhere, and to attach them to monastic foundations, to colleges, or to cathedrals, as the case might be. A great part of the work

of the Commission is just this very thing, only with the advantage of leaving to the parishes, within which the resources arise, provision for the maintenance of a resident clergyman, with his exemplary, and *generally numerous* family, instead of the occasional visit of the monk of a neighbouring monastery, or priest from a cathedral.

There is the further advantage that, while these abstractions from parochial purposes were made under the authority of a foreign Bishop, the present restoration to such purposes is made by a board consisting mainly of all the Bishops of England, acting under the sanction of a British Parliament.

We do not know what the further resources of the Ecclesiastical Commission may be, when they will have spent next year the ten millions I have spoken of. So long, for instance, as beneficial leases are renewed by ecclesiastical corporations, the increased income derivable from the termination of that system cannot be realized. In the case of Bishops, this depends only on the time of the next vacation of the Bishopric, but in the case of Chapters, Parliament has not yet fixed any period for the termination of the existing system. After it has ceased, the date of the realization of the improvement depends upon the ages and existence of the lives, and upon the terms of years upon which the estates are leased. We have therefore no certain knowledge what further amount may be attainable. But this we know, that they cannot adequately meet the case of the parochial clergy, even of the larger populations only.

Surely 300*l.* a-year is not excessive for the incumbents of such parishes, and yet it will require a sum of not less than two millions, in order to raise to that amount the incomes of the clergy with less than 4,000 population, but more than 2,000; and a further sum of the same amount for those who have less than 2,000, but more than 1,000 persons under their charge. I say nothing of the curates who will be required in most of these cases to assist the incumbent in the discharge of the various duties now expected from the clergy of the larger populations. But taking for the present the case of the incumbents only, and making no provision for growing population, but taking that as it is, let us look at the still outstanding requirements of our own diocese under these conditions. We have still 60 benefited clergy in charge of populations between 4,000 and 2,000, and 60 others with populations between 2,000 and 1,000, with incomes below the modest standard which we have taken of 300*l.* a-year. In order to raise these two classes severally to that standard, whether in public patronage, unconditionally, or in private patronage, on condition of half being provided elsewhere, grants severally of 200,000*l.* will be required—making a total of 400,000*l.* Add the expense of 200 parsonages yet required within the diocese, which may be taken roughly at about 300,000*l.*, and the total required, under those limited conditions, for our own diocese, is about 700,000*l.* Where is this to be found?

Private benevolence has already done somewhat; it may be hoped that it will do more; and that the responsibilities of growing wealth to growing population may be every day more and more acknowledged.

Something also may specially be done by impropriators of tithes. No one can pretend that there is any legal claim upon them. These tithes have been inherited or purchased without any such expressed or implied obligation. But at the same time, the example of appropriated tithes, restored in whole or in part by the work of the Ecclesiastical Commission to the parochial clergy, the growing interest in the question, the necessity, with the increasing wants of the individual clergy from the greater expenses of living, of improving their incomes, if the services of fitting men are to be secured—all these considerations will, I have no doubt, turn the benevolent attention of many lay tithe-owners to the subject, and not be without their fruits. Still the main resource must lie in a continuance of that common fund of the Ecclesiastical Commission, the beneficent results of which I have placed before you.

Let us be jealous of any material encroachments upon its resources from any quarter. Let us recollect what it is that we mean by improving the condition and increasing the numbers of our parochial clergy. We do not mean an act of charity or even of justice, to certain meritorious individuals, however well-deserved it might be; but we mean securing an adequate supply of men for the benefit of our population, such as our clergy generally are, men refined themselves by education and habits, but not unfitted for affectionate and friendly intercourse with the humblest; the centres of education and civilization to communities, many of which would be totally without such influences but for their authorized and constant presence. We have heard from the preceding speaker of the evils arising to our great towns from the increasing "absenteeism" of the educated and the wealthy. What would have been the condition of things, if the resources to which I have been calling your attention had not been available, and the condition of our Church in the great towns had remained what it was in 1837? But further, a parochial clergy means schools, established,

and superintended, and encouraged. It means every device of modern philanthropy, originated, or taken up and fostered. It means the best example of a family held up in the lowest regions of poverty and neglect—and all this over and above the ordinary ministrations of religion, the instruction, the advice, the consolation, which without their presence would in many cases be totally wanting.

I do not undervalue the zeal and the piety of our Nonconformist brethren; and the Church of Christ, and, if the Church of Christ, then surely our own Church, is under deep obligations for the share which they have taken in all good works, and for the extent to which they have supplied her lack of service. But there is much that none but the Established Church can do, and we must not cripple her resources for this great work.

I have done. You will forgive a Staffordshire man, if, seeing what has been done for his diocese, and what still remains to do, he attaches great value to the operations of the common fund of the Ecclesiastical Commission, and wishes to extend this feeling, through the means of this great gathering, to a wider circle.

The Rev. J. H. ILES (Rector of St. Peter's, Wolverhampton) delivered the following Address:—

I must first thank the incumbents and working men who have supplied me with statistics and opinions on the subject about which I have to speak, and have thus enabled me to give you the results of their experience as well as of my own. The first particular which I shall bring forward does not say much for the progress of Staffordshire, namely, the ability of newly-married persons to sign their names on the register: twenty-six years ago there were six counties worse than Staffordshire in this respect, now there is only one: Staffordshire was then ten per cent. now it is seventeen per cent. lower than the average of England and Wales. I cannot account for this, unless the reason of a working man given to me be valid: "The populous parts of Staffordshire," he said, "have lately become one continuous town, and in these days towns are the refuge of all the discontented country folk, so that no wonder they are so bad." Wolverhampton was twenty-five per cent. now it is only twenty per cent. lower than the average of England and Wales, and though only one large town is now worse, still only one large town has made a greater progress in the last twenty-five years. We pass on then from this marriage register test of adult education, which I believe to be a good one and reliable, to consider how many of such adults have attended school very irregularly or not at all. Returns from fifty parishes in all parts of Staffordshire show that out of 900 children between the ages of seven and twelve years, 300 were neither at work nor at school during the three months ending September last. Allowing that 100 were kept away from school by sickness, and that chief of domestic reasons, the baby, there were still 200 absent owing to the poverty or indifference of their parents. So far as poverty was concerned, the guardians of the poor have the power to pay for the schooling of the children of all parents receiving outdoor relief, but they seldom exercise it, and two out of every four of such children are not at school. But poverty is not the chief reason, and, where it exists, it is owing far less to the lack of employment than to vice. What can we do for such children?

It is easy to say, "Lessen the school payments," but that means a ragged school, to which I object. A ragged school is like opening a hospital on purpose to meet an epidemic of whooping-cough, when the proper course is to get rid of the whooping-cough, and to get rid of the causes which keep the children from school. That, however, is not so much the work of the clergy as people are apt to believe. In any district it is easy to point out the streets in which the children do not go to school. Where the dwellings are bad and ill-drained and squalid and miserable, there the parents are the customers of the public-house, and then the children do not get to school. The greatest amount of the drunkenness which abounds is simply owing to the miserable dwellings to which so many of the working classes are consigned.

Here is a work for owners of property, and the civic authorities; once give a man that self-respect which he will feel as the occupier of a decent house, and as a rule he will take care of his children and their schooling. And now with regard to those who do attend our day and Sunday schools, what is the effect upon them? There are many encouraging reports in which constant and consistent communicants can be traced back to the Sunday school; but, after all, it is evident the Sunday school is not doing the work we expected of it. In the first place, if the Sunday school is to do any good it must have good teachers. That, at least, is what I have been told by parents in answer to my inquiries.

It is worse than useless to make children spend a couple of hours with a teacher who simply hears them read, and that not with half the life and intelligence of their

regular day-school teacher. In the next place the school and church must be kept distinct; to have to go to school, and then to be compelled to sit through a long church service, is the very best recipe for producing the determination to imitate "father" at the earliest opportunity, whom the child left comfortable by the fire, or just going out for a pleasant walk. The church service should be the first consideration; it should be short, and adapted to children, with plenty of joyous music which they have been taught to join in; if you have the time and the right teachers, let the Sunday-school be added to the Sunday course, but distinct from the church services; there is a work for both to do, but the whole will be a failure if either interferes with the other. I pass on now to the consideration of the non-attendance of the working classes at church, and, from a number of opinions given to me, I can find no one general reason; there is certainly no hostility, but there is much indifference; perhaps there is very much in what one working man has told me, "That if it were not the *fashion* of the middle classes to attend church, they would be just as conspicuous in their absence as the working classes are." But the universal cry of the working men is that the upper classes have no sympathy with them, and that the clergy do not take that interest in them which they do in those who have for years past been in the habit of attending the church. A working man desires, if he attends the church, that the clergy shall take the same interest in him as he does in the well-paying portion of the congregation, and that he shall be received at the church with the same welcome that is accorded to them. And the complaint of the working men is that this is not so, that if they go to church they are treated as if they were expected to go to heaven by a bye-road, whilst the wealthy portion of the community were to go on the great high-road that was put before them. Now I think that if we can only remove this feeling, one of the greatest difficulties now met with will be overcome. At present there is a great gulf between the working classes and those above them on this matter as well as on Reform; but I do not see any reason why that gulf should not be bridged over, and I think I may say that in various parts of Staffordshire that has been to a great extent accomplished. But it depends more upon the congregation than upon the clergyman to accomplish this: a few churlish seatholders often keep the church empty of the working classes.

Among minor reasons for non-attendance given by individuals, I find long sermons, short sermons, too much and too little music, pews, hard, cold free sittings, &c.; and I infer from these contradictories that your service should not be all of one stereotyped form; short sermons in the morning, longer in the evening, but never dry, never written to kill time, always instructive; a working man never thinks an evening sermon of this description too long; so again, more music in your services for young people, but no additions of it to an old-fashioned service for an old-fashioned congregation, always remembering that those who are not good scholars cannot follow rapid singing. Let us also interest the working men by giving them work in the church, especially that work which they are always so ready to perform, whether as wardens, or deacons, or members of the choirs. By such means as these we shall gain their hearts, and when once the hearts of the working classes are warmed in the work they will never leave it.

The Rev. Dr. FRASER (Vicar of Alton).—Progress not only implies retrospect, but it implies prospect also. We cannot advance without new and wider views opening before us. I will employ the ten minutes which have fallen to my lot in dwelling on one particular feature of the prospect which, I believe, is at the present moment opening before the diocese of Lichfield. I refer especially to the prospect of our holding a Diocesan Synod. I understand, and I think it is generally understood, that the esteemed Bishop of our diocese is by no means averse to such a Synod being held, if it be the general wish of the clergy and laity of the diocese that one should be held. (Applause.) On that point I am able personally to give some very convincing testimony. There is a wide-spread wish throughout the diocese in favour of such an assembly being called together. I have attended several large and important rural-decanal meetings in all parts of the archdeaconry of Stafford—some in the North and some in the South, in the Moorlands, in the Potteries, and in the manufacturing districts. These were not small Chapters of clergy merely, but large and crowded meetings of forty and sixty members. The churchwardens and lay consultees were present at them in considerable numbers. At every one of these meetings, after the subject had been formally introduced and largely discussed in all its practical bearings—after schemes had been investigated, and criticisms on them freely advanced, in every case resolutions were unanimously passed affirming the desirableness of holding a Diocesan Synod, and commending the question to the wise consideration of the Bishop.

Now, why is there this desire on the part of the clergy for a Diocesan Synod? It is called into existence first and before all by a longing to have the formal counsel and co-operation of the pious, intelligent, and influential laity in carrying out the work of the Church. We wish for a Diocesan Synod, that in it we may meet with the faithful laity, and may be helped in our deliberations by their advice. We cannot strengthen the connexion between the clergy and the laity too greatly. And in a Diocesan Synod the laity ought to be present in equal numbers with the clergy. "To these assemblies came laity not a few," says a learned authority on the subject. I will venture to submit some of the details of a plan for a Diocesan Synod to the Congress; for the question, with us, has passed from the region of theory into that of practical criticism. In a diocese so extensive as the diocese of Lichfield, with such a large number of clergy and churchwardens, the Synod must consist of elected members. The scheme I hold in my hand gives an assembly of about 300 members. Of these about 114 would be permanent members, and 192 representative members. There would be, according to this scheme, the three Archdeacons, the Vicar-General, the Dean and Chapter, the Convocation Proctors, and the forty-eight Rural Deans, together with the Registrars and Proctors of the Consistorial Court, and also those members of both Houses of the Legislature residing in the diocese, who should be invited by the Bishop; in all about 114. To these I would add two representative clergy from each rural deanery, and one lay consultee and one churchwarden elected by each rural deanery. This would give ninety-six elected clergy and ninety-six elected laity, and the total number of the Synod will be the manageable number of 300 members. The list of lay consultees in this diocese includes almost all the names of the influential Churchmen in it. Churchwardens constitute also an intelligent and practical body of laity. Such a scheme will secure for the clergy the co-operation of landowners, professional men, leading manufacturers, and all who are zealous among the laity for the cause of the Church. And such a gathering, presided over by a Bishop who would bring to the position the wisdom, the kindness, and, above all, the impartiality of the Bishop of Lichfield, cannot fail to achieve great results for the Church. (Applause.) We look into the future of the Church, and we see dangers coming. We need the counsel of the faithful laity to enable us to meet them. The Church of late years has been strengthening her stakes and lengthening her cords; but her enemies have not been idle on their side. There is already looming on the horizon a cloud like a hostile hand—I may say, like a robber's hand. But let the Bishop, the clergy, and the laity, be woven together in that threefold cord which is not quickly broken, and though its strands may be strained by the storm they will yet hold firm. Yes, let us have Diocesan Synods not only in our own, but in each diocese in England; let all—both clergy and laity—join in one, with one heart and one mind, with combined zeal and combined counsel, for a common object, the promotion of the Church's welfare and of the Church's work, and then let the tempest come, if come it must; we shall be able to stand against it. (Cheers.)

Mr. BERESFORD HOPE, M.P. (Stoke-upon-Trent).—I should not have presumed to address the Congress so early had I not felt that, able and exhaustive as the Papers are that have been read, they are—with the exception of that of the Venerable Archdeacon—papers on the state of the Church in the South, or manufacturing districts, rather than on the whole county, including the Northern district. I am personally well acquainted with that part of the county, having long been intimately associated with it, and I am desirous that strangers should go away with the idea that Staffordshire is not a county of manufacturers entirely—great and famous as it may be in that respect—but that there are districts in which the sound of hammers and the smoke of the blast furnaces are unknown—a land of rocks, of grouse moors, and of cheese-farming. The northern part of the county, consisting of large tracts of wild ground, and known as the Moorlands, belong, in geological character, to the same district of England as the Peak of Derbyshire, and together with that runs far into Yorkshire, forming what is called the chain of Pennine hills. A considerable portion of that district, however, is in the county of Stafford, and all the Derbyshire portion in the diocese of Lichfield; and I wish to point out what might be done there, not merely as a county, but as a diocesan question; for I apprehend that the Congress is held not so much in and for the county of Stafford, as in and for the whole diocese of Lichfield. Fifty or sixty years ago there was no part of England in which the Church was in a more lamentable condition than in North Staffordshire—isolated from the world, having no roads; and all the stories which we have heard of the destitution and inferior attainments of the mountain clergy of Westmoreland and Cumberland was equally true of the Moorlands of Staffordshire. Experiments had been tried in many places, and the result had been that, where the Church had gone forward in the right direction, and its genuine system had been tried, persons gladly accepted its teaching.

and submitted to its influence, and loved the full complement of services and decent order; for the people of Staffordshire, with that broad northern love of reality, and those other qualities which mark the people of North Staffordshire as belonging practically to the northern portion of England, warmly came forward and accepted the Church movement. But it should be recollected that in consequence of the insufficiency of their income, the social position of the clergy in North Staffordshire is restricted. As a financial matter it was impossible to expect the parochial system to be minutely organized in these wild and sparsely populated tracts. I therefore appeal to Congress on their behalf to recognise the need of a missionary organization. You have often heard it stated that it is desirable that there should be greater co-operation in the Church of England: that there should be an extension of the more elastic system of mission-chapels. Here then is your field to try the experiment, for I have no doubt that if a small body of clergy were sent to work among the people in the northern part of the county, in the faith and love of Christ, the same good result, the same religious revival which have attended the efforts of the Methodists and of the preaching friars in the Church of Rome, would crown their labours, while that which is reprehensible in either system will not, I hope, find a place amongst us. That which the Church of England has too much neglected is what, with its faults, is productive of much good among those bodies—the work, I mean, of co-operative zeal. If the people of Staffordshire mean to buckle themselves to the Church work now being carried on in Wolverhampton, Wednesbury, Bilston, and other places, I would call upon them not to forget the poor cold mountain district of Moorland in the North. They should have an organized system there—mission-chapels with short services. A good example has been set at Denstone on the borders of that country, where a school is to be founded, which will become the centre of sound Church-teaching, and might be the nucleus of the revival. With such a beginning, I commend the movement to the inhabitants of the more populous parts of the country, and I invite them seriously to consider whether something should not be done in that peculiarly well scattered district in the North, and thus show that the Church of England has a missionary character to the poor and destitute population on the mountain side. As the country is dissimilar in its different parts, I hope that you will recognise that different systems of evangelization are needed.

THOMAS WEBSTER, Esq. Q.C.—My lord, as a stranger in this district, and having no special connexion with the subject under discussion, I should not have ventured to intrude myself upon the Conference, were it not that I wished to draw attention to one practical fact which illustrates what has fallen from preceding speakers. Mr. Kettle has suggested that the area should be enlarged from which subscriptions are sought, by which, I suppose, he means, that richer districts may be brought in to help the poorer ones, and that some shall be excused altogether. I have just come from Cannock Chase, at which place a wealthy proprietor has built and endowed a church, so that it is absolutely free, and so that no person who enters it shall ever be asked for a penny. That is a principle which in operation will be found most wholesome in attracting the working population to the church. Why should not the richer districts find the means for erecting in the poorer districts churches entirely free? If that were done, I can tell you, from the experience of Cannock Chase, that you will have those churches filled with the mining population. (Cheers.) Perhaps some gentleman from that district can furnish details of that experience with which I am unacquainted. Of course, in carrying out such a principle, the funds must come from somewhere; and we may reasonably hope, that under the present enlightened and able system of managing the Church funds which the Ecclesiastical Commissioners have adopted, the means of increasing the number of free churches may be found. There is good reason for the expectation, that by the falling-in and non-renewal of leases, and the disposition that is now springing up to give back to the Church the tithes held by lay proprietors, a fund will be created which may in this way greatly help all these destitute districts. (Cheers.) And I would suggest that an expression of opinion from a Congress of this kind would strengthen the hands of the Ecclesiastical Commissioners in this good work. (Cheers.) I would add, as the result of my own observation, that enormous good has resulted from mission-chapels and school churches. By their means the children are swept out of the streets, and through the children the parents are brought in; and so, by a most inexpensive machinery, the Church is carrying on a great social revolution. (Cheers.)

The Rev. WALTER BLUNT (Rector of Bicknor).—My lord, I did not expect to speak at this meeting; though I have come from the south part of England to attend this Church Congress, partly because I take a great interest in some of the topics to be brought forward; and I can, if that gives any one a title to speak, claim a long and

varied parochial experience in all kinds of parishes, large and small, agricultural, manufacturing, and metropolitan; and twenty-seven years ago I was one of the Staffordshire clergy. I should not, however, have said a word, but for what has fallen from Lord Harrowby, who is, I believe, one of the Ecclesiastical Commissioners. What I wish to impress upon you is, that an aggregation of persons always represents property; and although those persons may be poor, their aggregation always betokens very extensive property. Hence, it has been a principle of late years in England, that where there is a large number of poor people assembled together they are to be considered entirely helpless, and that it is the duty of the less populous districts to rush to their spiritual aid. Be it so. But is it right that other parishes should be robbed of their inheritance, and made permanently poor, to aid rich parishes which will not help themselves. As I said, having ministered in London, in mining, in manufacturing, and in large and small country parishes, I speak with some experience; and I say that while populous neighbourhoods can always help themselves, and increasingly so, if they will, the same is not the case with country parishes. The land will not increase in value to any appreciable extent; the produce of the land does not increase; and when you have bound the parish incumbent to 300*l.* a year, no more can be done for him by the parish, or for its own spiritual wants. I am acting now as the curate in a large parish in Kent, comprising 6,600 acres, in which are located 1,300 persons, many of them miles away from the church; and the whole produce of the living to the incumbent is 270*l.* a year. I do not mean that the Church property in the parish produces no more; for, on the contrary, the Ecclesiastical Commissioners take 1,100*l.* a-year nett out of the tithes; and they are landlords, besides, to the amount of 5,000*l.* a-year, which goes, through their agency, into the hands of an appropriator. Notwithstanding these facts, there came lately a proposition to the incumbent, from the Ecclesiastical Commissioners, that if he would give up his right to certain augmentations paid to him for some years past, they would make up his living to 300*l.*! A truly liberal offer, considering the nature of the parish, and the fact that the Ecclesiastical Commissioners are still taking away 1,100*l.* a-year nett-tithes, and they are landlords to the extent of 5,000*l.* a-year besides. Something has been said of teaching landlords their duty, but can that be done in our neighbourhood? The clergyman may go to a landlord who is a layman, and tell him of his duty and responsibility towards his poorer neighbours; but what if he be not a layman, but one of the chiefest of our Ecclesiastical dignitaries? And what will be the layman's answer, with such an example before him? Of course the Ecclesiastical Commissioners do not know all the circumstances of each parish. They cannot know them. There is too much centralization. I believe they are excellent managers of property, but I think they want the eyes which a diocesan board, or some such local organization, would have. How can they know what a parish like this, which, although only six miles from the seat of a bishopric, never saw a bishop within it within memory, and, I expect, for centuries. (Cries of "Name!")—Canterbury. I do not make a charge against the Archbishop or the Ecclesiastical Commissioners—they do what they can, and act upon what they know. But it is ridiculous to talk of minor burdens upon the clergy in the face of a case like this. Here is a parish which yields the Ecclesiastical Commissioners 1,100*l.*, and the Ecclesiastical Squire 5,000*l.* a-year; the clergyman is ill, and absent, and I am obliged to attend for him to the whole parish for nothing, since not a shilling can be afforded to pay the curate. (Cheers.)

The EARL OF HARROWBY.—In regard to the case just brought before you, it is impossible for me, not having had any previous warning, to meet such a charge. If the reverend gentleman will send a statement of the case to the Ecclesiastical Commissioners, it shall be considered.

The Rev. W. BLUNT.—A statement has been sent. (Hear, hear.)

The EARL OF HARROWBY.—I could not have been there at the time then. (A laugh.) It is obvious in such arrangements as this Commission was constituted to make, some parishes must lose while others gain. In this case, according to what the reverend gentleman has said, the incumbent has 270*l.* a-year; and I should like to ask how many town-clergymen would be glad to get as much? Of course, the funds applied to raise the stipends of parishes are derived from others which have property, and like this have such small populations as 1,300 people.

The Rev. W. BLUNT.—A small parish! It comprises 6,600 acres.

The EARL OF HARROWBY.—Well, I cannot meet a case brought so suddenly before me, but I will say for the Commissioners, that if there is a wrong, it will be righted. (Cheers.) It is possible that, when the whole facts are known, there is something in the case which would greatly alter the appearance now put upon it. (Hear.)

The Right Rev. President then dismissed the assembly with the Apostolic blessing.



## TUESDAY EVENING.

## THE

BEST MEANS OF BRINGING NONCONFORMISTS  
INTO UNION WITH THE CHURCH.

LORD LYTELTON read the opening Paper, as follows:—

The necessary limitation of time prescribed for these papers makes it, perhaps, needless to apologise for a very partial and imperfect treatment of so large a subject as that which has been assigned to me, or for anything that may appear somewhat harsh and abrupt in dealing with it.

The subject was originally proposed under the designation (I give the substance of it)—“The best means of bringing about unity of doctrine and worship in this country.” It now stands, as you know—“The best means of bringing Nonconformists into unity with the Church.” I was no party to the alteration; but I do not object to it, nor do I know that from our point of view there is any substantial difference between the two. We here must assume that the Church holds the vantage-ground, not only of ancient possession, but of truth. We desire to see her retain her position, and others flowing into her. But I may admit that I do, if anything, slightly prefer the old form, and perhaps this Paper will appear to be more naturally adapted to it. At all events, this I would say, that I desire to look at the subject as a whole, and not to assume that we are rather inviting others to do certain things than acknowledging that we have much to do ourselves.

Now, I am not confounding unity with uniformity; and I am willing to give to the term “religious unity” the very largest sense that is at all compatible with there being such a thing as a definite Christian *credendum*—a statement of essential Christian truth. For the present, I do not care how few or how simple the elements of such a body of doctrine may be; but I certainly cannot treat the question on the supposition, surely more common in these days than in any others, that Christianity is nothing but a mere *nebula* of sentiment and tone—or, again, a mere guide-book to certain moral virtues. I must assume a definite creed, based on historical facts, as that which is still the Gospel message offered to all men; and so doing, I must say that what first occurs to me as a primary object to be attained, if we would see any greater approach among our people to agreement upon such a creed, is this, that they should be brought to see that it is a matter of importance that they *should* agree. I believe there are vast masses of the people, especially

of the middle class, who have not the faintest suspicion that agreement in religious truth, or the possession of fixed religious truth, is a matter with which they are in the least concerned. The country will shortly see additional evidence of this, in a manner and to a degree which I think some at least will be a little surprised at, in the materials upon which will be founded the report of a Commission, to which I have the honour to belong, for inquiring into the state of education of the great bulk of the middle class of our people. I do not think I am betraying any confidence in saying so much as this. That evidence will show that in the matter in which the adult population might be expected to be the most sensitive, the religious instruction and training of their children, parents commonly show the utmost indifference as to what it is which those children are to be taught. The name of secular schools they by no means like, and they are quite in favour of their children being taught religion, but into the substance of that which they are thus to learn they do not even inquire. I lately met, at first hand, with an illustration of this, which I may report fully, as it did not occur in any connexion with the Royal Commission. A respectable tradesman called on the head of a large middle-class boarding-school, which is well known to be of what is called a decided High Church character, with a view to placing his son there. He went over the building, and inquired minutely into all that went on there, *except* the religious teaching. On leaving, at the very threshold of the house, he seemed to be reminded of something, and he said to the master, "I believe this is a Church of England school?" and on hearing the affirmative reply, he said, "Ah! Low Church, if you please," as if he was requesting that his boy should have beer rather than porter, or something of that sort. He did not stop for a reply, and went away. For four years the boy remained at the school; and never once, for the whole of that time, did the father ask a single question about the religious teaching or discipline through which he passed.

It is, perhaps, undeniable that this indifferentism has much increased of late. It is many years ago that our neighbour, Mr. Girdlestone, of Kingswinford, published a pamphlet inculcating that Dissent, or religious dissension, is sin—not necessarily the sin of the Dissenters, or of any given person or party; but that it implies that there is, or has been, sin somewhere. We do not often hear of such views now; and the steady advance of the anti-dogmatic crusade is, as I need not say, proclaimed daily with much jubilation, in innumerable periodicals and elsewhere, by the *illuminati* of the largest latitudinarianism.

This, then, among the very few points on which I can touch, may be the first—that those who do feel these things should endeavour to press them more than they do on the public mind; that they should say that the Prayer in our Liturgy about our unhappy divisions does mean something, and that when St. Paul speaks of "one mind and one judgment," *he* means something more than a general feeling of friendliness and good-fellowship; and that of all

the strange Utopias ever propounded, one of the strangest is indicated (as to religion) by that very foolish saying, as it is commonly understood, "Let us agree to differ." I say, as it is commonly understood. That it indicates a great practical truth, I fully admit. I fully admit it in the sense that no *bonâ fide* religious difference should produce social alienation, or justify denunciations or anathemas, or Pharisaical boasts of personal superiority.

Further, I would distinctly say, though it may seem almost superfluous, that I am not urging anything so hopeless as the absolute agreement of all the laity of any country in every point of religious belief. On this question—in other words, the terms of lay communion—I may add a little hereafter. At present, I will only say that, besides that I am only referring to large and important doctrines, what I am here specially concerned in is this—that the essential evil is when differences of opinion are made the ground of schism and separation. It is the fact of separation—rival altars—congregations worshipping apart and independently—that mark the divergence from the Apostolic model; such a state of things as is described in one of the old books for children, in which some benevolent person is filled with a sense of heavenly complacency in seeing, in some large town, issuing from countless churches and chapels, congregations representing every kind of *ism* that goes to make up the great Protestant *ism*—for, of course, the poor Roman Catholics were not to be reckoned among them.

If, then, the sense of the evil of these dissensions were more acute or rather less dead than it is, we might hope that the religious mirror of the country might set itself with more earnestness to consider *how* the evil might be overcome, or at least diminished.

And here, though I have already occupied no small part of my time at command, you will see that I have only just reached the threshold of the directly practical part of the question. It is obvious, however, that I cannot attempt details; and if I proceed to state what impresses itself upon me as among the most important of those practical objects to which I have just alluded, I must admit that it is one of a very general kind, and is of the nature only of a means or instrument.

It also, from its nature, refers only to the Church of England. If the Church is ever to hope to include within her fold the great body of the people, she must obtain, or she must regain, liberty of intercommunion, freedom of self-regulation, of self-adaptation to the needs of her time. I say this is solely a Church question; for, as far as I am aware, all other religious bodies have this freedom without stint: no man forbidding them: the English Church has it not.

Of course I am aware that it will be immediately said by some that she has it not because she *is* an Established Church. No doubt into this large question I cannot pretend to enter. But I must say so much as this, that when I speak of liberty of action, undoubted I do not go to the length of meaning that in an Established Church anything done in pursuance of that liberty should have any binding

force without the concurrence of the State. I believe that in these days less perhaps than in any others that have preceded them would there be danger of the State refusing that concurrence to any well-considered measures of internal regulation on the part of the Church, or of the weakening or dissolution thereby of the legal bond between the two. All that the Church, as I conceive, should demand for her assemblies is full and unfettered leave to deal, in the first instance, with any or every part of her own system.

In such a consideration, it cannot be but that practical questions spring up continually on the right hand and on the left. So, here, we are met by the inquiry, What is this separate action of the Church? what are these assemblies? what voice do they or should they utter? But neither can I go into these points. It is enough for me to maintain—and I believe the great majority of those here will admit—that the Church is an organic entity: to repudiate the easy Erastianism that would treat Church questions like those of the Army or the Navy, and call the Church our Department of Public Worship as these are Departments of Public Defence: certainly, to do so in the face of history on the one hand, and of the actual Colonial Church on the other, may seem to require no small assurance.

Now, if I am asked if I can define in any way the scope and limits of this freedom of action, so guarded, of which I have spoken, I cannot hesitate to reply that neither by external coercion, nor by general internal regulation, do I wish to see any such limits assigned. I may illustrate this, in passing, by another allusion to that which I have just mentioned—the Colonial Church. I have always thought it one of the slight indications of weakness in that generally most vigorous and healthy movement, the development of the Colonial Church, that some of its branches have sometimes seemed to think it necessary to lay down, as far as possible, as a principle vital and never even admitting of review, that they should adhere in all respects to the very letter of our formularies: and I have recently seen with much satisfaction, in the Charge of the Bishop of Christchurch, that in New Zealand they feel themselves free from at least any outward impediment against dealing, should they see fit, with existing formularies, or with the translation of the Bible. But this is only a passing allusion. For ourselves at home, or for any national Church, I would claim entire liberty to consider at any time any question whatever of Christian doctrine, of expression of doctrine, or of system and discipline. I exclude Holy Scripture from the scope of these words; but the necessary finality, as an abstract principle, of any human formularies, I cannot hold.

It will at once be seen how great a difference there is between maintaining this principle of liberty in its fullest breadth, and urging or contemplating its application, now or at any time, to anything like the same extent. I need hardly say that I do not desire to see any substantial change in the doctrines of the Church of England; nor do I mean to deny that there is a fundamental body

of Christian truth to which we are bound to adhere, and that we know what it is. I heard lately one of the chief luminaries of the anti-dogmatists to whom I have referred, and of whom, I think, we must complain that they never let us conjecture even how far they would actually go in remodelling the received creeds—I say I heard him say that he hoped there was a time coming in which we should really be able to lay down what the essence of Christian truth is; and I thought, “Well, we must be thankful for that, after nearly two thousand years.” I do not hold that that remains to be done; but I do consider that the complete and exact limits of such doctrine ought not to be so laid down as to be beyond the touch of revision, and that Churches should be left free for themselves to judge at all times what should or what should not be so. And if this be so with respect to doctrines, much more would it be so as to the exact words in which such doctrines may be conveyed, and again as to questions of discipline, system, and organization.

In particular, I must dissent from that view, falsely modest, over-timid, and somewhat faithless as I think it, and perhaps most natural to men whose temperament leads them to dwell more on the evils under their eyes than on the good, which would represent the English Church of this day as less able than that of the Reformation, or that of the Caroline period, to deal bravely with such questions: such, perhaps, as led Dr. Pusey—*clarum et venerabile nomen*—to say, some time ago, that our Church, like the ship in the Acts, should be “let drive.” Why are we, older by two and by three centuries than those our predecessors—with the additional experience of that important time—with so much advantage which they had not—to despair of the favour and aid of Divine Providence in any such undertaking, should we seem to be called to it? I say, advantage which they had not; for do we enough consider under what terrible disadvantage, in many respects, they laboured? Under Henry VIII., with the Damocles’ sword of a savage tyrant ever hanging over them—under Edward VI., with a child-monarch in days when the personal character of the monarch was so important, and for administrators a set of as selfish and rapacious worldlings as history can produce—their whole work violently checked and reversed under Mary—under Elizabeth to be reconstructed amidst the contending influences of the national terror of Romanism caused by the barbarities of the previous reign, the strong Puritan leaven from abroad, and the resolute efforts, through a long reign, of an able sovereign and powerful statesmen and prelates to unite and consolidate all our institutions under the solid central control of the Crown—under Charles I., amidst wide-spread political troubles and eventual civil war, under which the Church Establishment itself was lost for a time—under Charles II., amidst an excessive reaction against Puritanism and determination to force an ecclesiastical uniformity, whatever became of conscientious conviction, corresponding to the influences in the former reign connected with the see of Rome and the Crown. I am well aware of our difficulties

but I do not conceive they are so great as those. Nor, were it suitable to do so, do I believe it would be difficult, comparing name with name, to show as much piety, learning, and ability in the Church now as it ever has had.

I cannot but feel that these observations are somewhat vague in their nature, and perhaps remote as to their practical application; and it is possible that more immediate and specific effect might be looked for, in the actual return of this or that Nonconformist body to the Church, from more distinct and detailed measures, which may be within our present powers. But in the time I have, I did not feel able much, in the old phrase, to "condescend to particulars;" and I cannot but think that in our present position, to call on the English Church to open her doors to Dissenters, is like telling a man to open the doors of his room, when he is tied hand and foot and chained to a pillar in the middle of it.

I will, however, venture a very few hints as to the kind of things which, in my judgment, the Church ought to be free, and to feel herself free, to deliberate about; about which, in such an assembly as I have imagined, any of its members should at least be allowed, if they see fit, to propound more or less of modification in what now exists, without incurring anathema or the charge of faithlessness. The list might be largely extended: I give it as the merest specimen of what happens to occur to myself. I must admit that on one or two points I have happened before now to express or indicate opinions; but I desire nevertheless to hold all such opinions subject to correction and advice, and I repeat that I am not saying what I conceive ought to be done, but what I think should be allowed to be discussed. I assume throughout that no essential doctrine is to be altered in the subjects I refer to; and it will be admitted that the instances given are given without partiality as regards the two chief schools of positive theology in the Church.

I suppose, then, that one or another might make such suggestions as these:—

That the phraseology of some parts of the Athanasian Creed might be amended and made more full and clear, and that the damnatory clauses might be omitted, as not specially suitable to this creed and to no other document—as liable to be understood in a sense generally disclaimed—and inasmuch as, in a reasonable sense, their substance is necessarily implied in the reception of the Bible and of any symbols of faith whatever.

That, if it be true that the term New Birth, as used in Scripture, always implies, as accompanying it, the conscious exertion of the responsible will, its Latin equivalent *Regeneration*, or Regenerate, might advantageously be replaced, and that without the least derogation from the spiritual grace of the ordinance in all such cases, by some other and more precise terms in the Baptism of Infants, who are not yet possessed of the responsible will.

That in the same service the engagements undertaken by the sponsors might be differently expressed from what they are, so as

to convey more accurately what the Church really expects of them.

That it is desirable that the Articles of the Church should contain some definition of the term Inspiration.

That the meaning of the term Sacrament might be somewhat extended, in accordance with its natural meaning and primitive usage.

That the language of much of the Thirty-nine Articles might be revised and made less technical and scholastic.

That in the Eleventh Article, the word "only" should be omitted, and replaced by others, after the words, "justified by faith" as in direct verbal contradiction of St. James.

That a new Translation of the Holy Scriptures is called for by the increased knowledge of the original languages, especially Hebrew, since the date of the present one, in the interests of truth and for the defence of the Faith itself.

I spoke above of the terms of lay communion. But, in fact, there is nothing now, nor is likely to be, to prevent any Dissenters from joining the Church, except their own feelings as to the doctrine preached in the Church. The question, therefore, is in fact the same as that on which I have partially dwelt. Of course, there would be very many other matters of outward regulation and arrangement to be considered before any body of Dissenters, as a body—for example, the Wesleyans—could re-enter the Church, but upon those I cannot touch.

With my views of the hopes and capabilities of the Church of England, I make no apology for the freedom of these remarks, nor for extending them to some rather delicate subjects. *Is* our Church founded on a rock, or placed on the sand? built as of loose stones or as a house of cards, of which if you pull out one, down comes the whole, or fitly joined together and compacted? a parasite of the State, or self-rooted? If in aught needing improvement, is she like the sickly and sinking patient who cannot bear an operation, or like the one of strong constitution who is all the better for it? We know the answer given by the enemies of the Church to these questions; but to their assembly I am not united, and their reply is not mine.

If, indeed, I am invited to cast the horoscope—if I am asked what certain results I should look for from the exercise of such powers as I have claimed for the Church—am I sure they would tend to unity and not to further disruption?—I must decline an attempt to reply. I can but adopt, I cannot say altogether the spirit, but the fundamental principle, of Newman's celebrated line: "Lead, kindly Light." I may hope to judge where the path of duty lies: I do not foresee its precise termination.

Assuredly, those of a prophetic turn of mind have in these days abundant examples, and of the most contradictory kinds. Some I hope, others in fear, tell us we are soon to be re-absorbed into the Church of Rome: some believe that the present Church of England

is to be exalted above the hills, and all nations shall flow into it; some, that the Church of the Future is to be a body rejoicing in much material and social progress, and calling itself indeed Christian, but independent of all facts and all doctrines, and based upon nothing in particular.

For myself, my faculties are limited. I can only say, with the homely proverb, that I can see but a very little way through a millstone: or in more fitting language, though it be but slightly altered from that of ancient heathen piety, Θεοῦ ἐν γούνασι κείται.

The Rev. GEORGE VENABLES (Vicar of Friezland), Yorkshire, read the following Paper:—

*Churchmen must desire to promote unity.*—As earnest Churchmen, we must all wish success to any reasonable efforts to promote the return of Nonconformists to the Church of their ancestors.

*Restoration may be effected, if the Church desire it.*—And if the Church sincerely desire to promote the return of a large portion of Nonconformists, she has the power to do it without the sacrifice of any Scriptural, and therefore essential principles.

It seems better, at present, to aim at the enunciation of principles, rather than at the exposition of any ready-made scheme for the promotion of our object; and while it is our duty to take good heed lest we compromise any truth, let us remember, also, that we shall effect nothing, unless it be honestly meant, wisely endeavoured, and lovingly carried on.

*The necessary work lies within the Church.*—The chief work to be done, in order to win the Nonconformists, lies within the Church itself, and must be done by the Church alone.

If Nonconformists desire a Conference, let us by all means hold one with them, and let us hope that it would be carried on with a better spirit, on both sides, than marked the Conferences of past days; but it seems to me that, for the present at all events, we shall show more dignity in regard to the Church, as well as more good feeling towards Nonconformists, by doing what needs to be done, alone.<sup>1</sup>

*No one specific for Nonconformity. Its various causes require a variety of remedies.*—Do not expect any one specific to cure Nonconformity. Its causes are varied, and the remedies must be not one, but many.

You need but to study the yearnings of human nature, in its manifold longings after a cure for its misery, and to consider the diversified conditions into which men are thrown, in order to account, to a great extent, for this. Many Nonconformists became

<sup>1</sup> I am much strengthened in this opinion by Nonconformists to whom I have written upon this point.



such through a keen perception of the lack of some truth which the Church had appeared to have ignored at the time. Thus, the Wesleyan felt the need of spiritual counsel and brotherly communion. He did not find them within the Church, but he found them (irregularly and not free from coarseness perhaps) in some of the peculiarities of Wesleyanism, and especially in the "Class Meeting." The Independent, beholding the abuses of patronage, and the improper mode of administering pluralities, claimed to select and to ordain his own minister, in support of which proceeding he cannot find a single instance in the Bible. And though these abuses no longer abound in the Church, sundry peculiarities in worship have been introduced amongst Independents, to which they have now become attached; and although, if they saw the evil of schism, these peculiarities could not be regarded by them as essentials, still, I think, some of them might be continued after they returned into the communion of the Church. Even the Baptist must not be regarded as hopelessly irrecoverable, for it has been the abuse of Infant Baptism and of Confirmation, and not the right use of them, which more than anything has fostered the peculiar tenets of many of the Baptists.

And so it has often come to pass, that, in the eagerness of their pursuit after a seemingly lost truth, they have forgotten the preciousness of Unity; and, hugging their acquired and perhaps valuable treasure with inordinate zeal, they have lost other treasures of yet greater value.

Still the needful remedies are, I submit, simple enough, and practically easy enough, if the Church heartily desire re-union.

The religious Nonconformist is one who feels the need of Spiritual sympathy, which, owing to various causes, is not found, at least in the way he desires it, within the Church.

I believe this to have been caused chiefly by our having practically abandoned many Spiritual offices, which are in perfect harmony with the three orders of the Church, and with the practices of the primitive Church.

Account for it as you may; attribute it, if you please, to a wholesome dread of cant and hypocrisy; Spiritual sympathy is too much lacking within the Church; though it be one of the truest and sweetest ties of union.

*Revival of Ancient Offices. Employment of the Laity.*—Now if the Diaconate were practically restored, and you also made of your Presbyters "some Evangelists, some Pastors and Teachers, for the perfecting of the Saints, for the work of the Ministry, for the edifying of the body of Christ, till" (mark the words) "we all come into the unity of the faith" (as though this were one way to promote it), you would not only be acting upon Scriptural authority; but you would be supplying those means of sympathy, the lack of which has driven some to dissent, and the proper supply of which, within the Church, would bring many back to unity again.

And, together with this, we ought to encourage every proper use of unpaid, but duly commissioned, Lay Agency. Would not some of these remarks apply especially to many of the followers of John Wesley? The "class meeting" is not, I believe, altogether relished by the higher and more educated of them; but, to the many thousands whose souls fainted within them for want of Spiritual sympathy, the "class meeting" has been, and still is, as powerful an organization as exists.

If, then, the Church would revive some of her ancient offices (not orders), employing Ordained men wherever needful, and Laymen wherever possible, I am persuaded that some causes, now leading to Nonconformity, being in this way removed, Nonconformity would begin to cease. Spiritual sympathy must be more encouraged in the Church than it is.

Helps to a religious life are wanted;<sup>1</sup> and if the Church be what she professes to be, and what I believe her to be, then she ought to provide, and can provide, and will provide, all that is needful for all sorts and conditions of men, in their earnest yearnings after salvation. The doors of the Church on earth must not indeed be wider than the gates of heaven, but they ought not to be narrower.

*Additional Services. Variety of Services.*—Let me then assume (what, indeed, must be practicable if we are the Church of Christ in England) that all the needful living agency shall have been provided; still, another task nearly allied with the foregoing must be fulfilled, and from which another and a considerable return of Nonconformists to the Church might be expected.

We must be Catholic, and not narrow in our doings, if we claim to be the Catholic Church.

I ask you then, and with great reverence too, whether any of you can be so sanguine as to think it probable that England's millions will ever come to believe that the worship of God has been as fully attained as you yourselves desire, by participating in services, beginning seven hundred and thirty times in every year, with one or more of but eleven verses of Holy Scripture, and, "Dearly beloved Brethren?"<sup>2</sup>

Do not mistake me. I am ready to do battle for any expression in the Book of Common Prayer; but, much as you and I love and admire it, it is little else than Quixotic to imagine that we shall bring any vast majority of men to regard this as the only way in

<sup>1</sup> In the words of a dissenter of high position, who wishes to conform, and to whom I am much indebted for his courteous letters on the subject, "The Church has the organic life and constitution, but Dissenters have the congregational and adaptive energy."

<sup>2</sup> There is certainly some truth in the remark of a gentleman contained in a private letter sent to me on this subject, in which he says:—"The new wine must be put into new bottles; and so to confine the religious thought and feeling of our times within the stereotype forms of two or three centuries back, seems like sacrificing the wine for the sake of the bottles." There is an evident flaw and inaccuracy in this remark, but it contains withal a truth well worthy of consideration.

which and by which they may publicly pray to God and adore His Majesty!

I say nothing about Revision of the Prayer-book, because enough, or nearly enough, for our requirements would be supplied, if many additional services were put forth by proper authority.

Never ought a Church to be closed. Never ought one day to pass without some duly authorized service or services within it. But then, those services need not be always the same, and, in many structural particulars, some of them ought greatly to vary from others.

For example: on the Lord's Day it would be better to have a new third service instead of that Evensong-in-duplicate which so often witnesses to our poverty now. But there is time for another service also (I mean a fourth service), and in such service, I must venture to urge, a small amount of extempore worship might be permitted.<sup>1</sup> Personally I dislike extempore services. I never heard one even in domestic worship which struck me as so desirable as a printed form of prayer. But the occasional emergency in which a parish or people may be placed, and the consideration that some of the primitive worship of the Church must have been of an *extempore* character, prompts me to suggest that the Catholic Church ought not wholly to deny such a mode of worship, even though few might use it.

In the Act of Uniformity of the 2nd and 3rd years of King Edward VI. (now of controversial memory), the 7th section provides "that it shall be lawful for all men (as well in churches, chapels, oratories, or other places) to use openly any psalms, prayer taken out of the Bible any due time, not letting or omitting thereby the service or any part thereof mentioned in the said book."

This seems to allow, under limitations, something like what have suggested; and, in the opinion of some men of learning and authority, such a provision is still the law of the Church;<sup>2</sup> but you want all which that allows, and more. You need then the revival of some of the ancient Scripture offices within the Church's order and you need many more, and varied, and some partly extempore

<sup>1</sup> Bingham, "Antiquities," Vol. IV. Book xiv. chap. 4, Sect. xiii., shows that such men as St. Chrysostom, St. Ambrose, and St. Augustine occasionally used extempore prayer in public worship. "Bishop Wilson" (Sodor and Man) "was so great a friend to toleration, that the Roman Catholics who resided in the island were unfrequently present at his sermons and prayers; and the Dissenters in the diocese who were without a minister of their own persuasion, attended even the Communion Service, having obtained permission from the Bishop to stand or sit as their consciences directed them. Of this permission, however, they did not avail themselves but conformed with the modes of their brethren of the Establishment."—"Life of Bishop Wilson," by Rev. H. Stowell, Rector of Ballaugh (1822), p. 305.

<sup>2</sup> Before this Act, the preaching friars, (with whatever errors) had taught from place to place, irrespective of the parochial system. I mean it anything but officially, when I suggest, "Have not Nonconforming ministers of later times supplied their place; and do not these two facts suggest the remedy to be, a right adaptation of Scripture offices?" The Nonconformist wishes to do good. We wish him to do good, but in a regular manner and with due authority.

services. Here and there you need a mission chapel, and occasionally a church ; but you need men to make far greater use of your present churches very much more.

*Enlargement of an Explanatory Note in the Prayer-book.*—I proceed now to another exceedingly important matter which, if wisely managed, might do great things by way of enabling "*Dissenters against their will*" to come back to their father's home in the house of their father's God. Listen, then, I pray you, to my statement of the case and to my proposals, quietly. If you do not like them at first, think well over them ere you condemn them, for, after much inquiry and thought, they appear to me to be the only practicable way of meeting a serious practical difficulty. Now many of you, I believe, wish to restore communion between the Eastern Church and the Church of England. On the whole, though not without some misgivings, I "wish you good luck in the name of the Lord." But, if this is to be effected, you must do something about certain expressions concerning the procession of the Holy Ghost, which occur in your Litany, in the Nicene Creed, and in the Athanasian Creed. You seem (wisely or otherwise I say not now) pretty resolute in your determination not to alter the existing Book of Common Prayer. How then can you meet your difficulty? I will suggest how, I think, you may do it; only, when you are about it, you may surely deal with the principal Prayer-book difficulties of the Nonconformists in the same way.

We know pretty nearly what are their chief objections to the Book of Common Prayer. They arise almost entirely from the fact that we use some words with one meaning or intention, while the Nonconformist uses them with a meaning or intention more modern and less accurate.

Now, the Prayer-book contains, immediately after the Preface, some notes "concerning the service of the Church," and "of ceremonies, why some be abolished, and some retained." In other words, the Prayer-book contains some few explanatory remarks. Well, then, enlarge those notes a little. Add a few more explanatory remarks, carefully worded, but honestly drawn up, in a loving spirit towards those who stumble at a few expressions; but taking care withal to sacrifice no principle of importance.

For the sake of illustration, I will imagine them to be something like the following; but it must be understood that I am far from presuming to dictate what the exact wording of such explanations ought to be. That is a matter requiring great thought and accuracy. Enough now to suggest, and just to illustrate, the principle.

"Whereas it has come to pass that sundry expressions in the Book of Common Prayer have been taken by some persons to mean something which was not intended,<sup>1</sup> and the misinterpretations

<sup>1</sup> It has been objected that the words in question either mean what they say, or they do not. But surely it is admitted that language, and the interpretation put upon language, are not so precise as to hinder somewhat diverse meanings attaching

arising in consequence, tend to hinder that communion and unity which the Church heartily desires. It is hereby declared,—

“1. That any expressions in the Nicene Creed, or elsewhere, concerning ‘the procession of the Holy Ghost,’ are not to be so interpreted as to involve any inference that the Eastern Churches do hold any erroneous view herein, or so as to hinder our intercommunion with them, or their intercommunion with us.

“2. That the so-called damnatory clauses of the Athanasian Creed are not meant to be so interpreted as to affirm the damnation of all those who do not acquiesce in every particular asserted therein,<sup>1</sup> but that they simply declare the doctrine of the Church to be, that they who deny the teaching of God’s Word concerning the ineffable nature of the Godhead, do deny those truths of Holy Scripture without which salvation is impossible.

“3. That the certain final salvation of *all* the baptized is nowhere declared, or intended to be declared; but the expressions relating to the baptismal covenant are designed to show the importance of training all baptized persons on the principle of their being members of Christ.

“4. That no expressions in the Burial Office (even though that office presupposes every adult buried with the use of it to be a communicant) are meant to declare, as a certain fact, the eternal safety of any one person in particular, but rather they are meant to declare the charitable hope that, as the person had been a member of Christ’s Church on earth, so, through the love of God, he has not ceased to be one in eternity.

“5. That the forms of Absolution are declarations of God’s pardon to a penitent and believing sinner, pronounced by a person having authority to declare, not his own pardon, but the pardon of God, who alone ‘pardoneth and absolveth all them that truly repent, and unfeignedly believe His Holy Gospel.’ ”

We declare schism to be sinful; let us take good heed lest we in any degree promote it. We pray against it—we are bound to declare it to be wrong; we ought, then, to be willing to make great concessions, rather than to allow needless causes of it to continue. And (without referring to the effect upon the Eastern Church) I do believe that a kindly-worded explanation would bring back to our communion a vast number of Nonconformists, who desire, if some such explanation were given, to return.<sup>2</sup> And I believe, too, that

to the same words and phrases in the minds of different people? The word “*Re*generation” is a lamentable illustration of this. Even the Scriptural and near-Scripture phrase “He descended into hell” is understood differently by different people. The same may be said of “prevent,” and of “endeavour ourselves.” Where is the harm of that modicum of charity which tries, not to make difficulties, but to remove them?

<sup>1</sup> If this were otherwise, it seems to me that we should anathematize every member of the Eastern Church, which surely was never intended! Well then, why not say so, and remove the uncomfortable feelings of many?

<sup>2</sup> I wrote to a Nonconformist of position and ability, to inquire of him whether he thought that some “explanations” such as I have suggested would be of any avail. His answer to my queries is: “Excellent suggestions. I would desire no

the explanation might be sufficient to satisfy very many Nonconformists, without coercing the conscience of any honest Churchman.

So Catholic and so beautiful are some of the hymns of Nonconformists that the Church has adopted them unaltered in her hymnals. Let us hope that our offices, at least equally Catholic, will, thus explained, though still unaltered, be gladly adopted by Nonconformists coming to use them in the Church with all heartiness and devotion.

*Church Discipline.*—Another important step towards winning the religious Nonconformists will be a moderate administration of discipline. I know that the practical difficulties clinging around this suggestion are enormous. I know, too, that the number of sects and parties outside of the Church renders the application of any discipline in reference to the Holy Communion almost impossible. But if the Church is bold in her ventures of faith, Christ will sustain her. And as I believe that a lack of discipline is one cause of that nonconformity which nevertheless renders its revival so difficult, so too I believe that a wise and mild administration of it would do much, by removing scandals, to reduce nonconformity.

We need also a simple process of discipline in regard to offences committed by clergy; while, to secure obedience to the doctrines of the Church, we need some less tedious process than that which the confused state of the Church in Africa has, to our humiliation, exhibited. We must have, too, some clear regulations as to Ritual, rules as to hymnals, vestments, ornaments, and the conduct of Divine worship. They need to be framed so as both to allow considerable liberty, and also to guard our services from carelessness, slovenliness, defiance of rules, and indecency on one hand, as well as from all unwise or improper excesses on the other. The scandals which have arisen to the Church from lack of these things have caused many accessions to nonconformity in our lifetime. The remedy is obvious.

*A Teaching of Church Principles.*—Then there is a great absence of any definite knowledge of Church principles. I have ever held that the best proof of our being the Church of Christ consists in our doing the work He gave His Church to do; but there is nothing inconsistent with this in an endeavour, by Catechisms and by other means, to acquaint the people with the general and thoroughly Scriptural principles of the Church. What Churchman would not gladly confide the task of preparing such a Catechism to that Very Reverend preacher whose healing words

alterations. Let the Creed and Articles stand as put forth by the wisdom given in each age to the Church: only, let them be read and interpreted as times change the meaning and application of words. The Church of Rome is actually freer in this point than the Church of England." So writes one who would join the communion of the Church at once, but by no means alone, if one or two of the suggested explanations were given.

of soothing wisdom this morning will, I hope, be well weighed and acted upon by all of us.<sup>1</sup>

Churchmen stand alone in not teaching the principles by which they stand. The most unlettered Roman Catholic, and most of the varied sects of Dissenters, are far better instructed in all the peculiarities of their tenets than Church people are in many of the great doctrines of the Church. These are taught chiefly by means of Catechisms with great diligence in schools and other places.

Thus much then for what the Church might herself do in her corporate capacity. There are doubtless other matters, the promotion of which would improve still more the efficiency of the Church, and by removing scandals would greatly raise the excellency of the Church, and thereby greatly and gradually reduce nonconformity. Amongst these are steady increase of the Episcopate, and strict regulations concerning the sale or transfer of patronage and also the exchange of livings. But I dare not enlarge upon them now.

*Our Private Conduct in Reference to Nonconformity.*—I must just touch upon our private conduct in regard to nonconformity. As individual Churchmen we gain nothing by any compromise of principles or practices which we are bound to regard as essential. Therefore we should distinguish between all the good feeling, courtesy, and love which we ought to show to those who unfortunately differ from us, as well as to others; and that spurious liberalism which, forgetting principle, gains temporary applause by great stretches in the way of irregular doings, and which, by establishing an alliance of temporary convenience, causes me to forget for awhile the necessity of real unity. If there be a Churchman whom the Nonconformist especially dislikes, it is the inconsistent Churchman.

*The Recognition Scheme.*—I have said that the Church is able to do for herself, if she act lovingly, to bring a vast body of Nonconformists within her communion, simply by her own proceedings. Nevertheless I am bound to advert to other schemes of great value, and in no wise antagonistic to what I have propounded, but which I suppose the Nonconformists to be taking measures, as I hope they will, to promote unity.

It has been said that much might be done by recognising Nonconformity as it is, and by officially treating its varied polities (so term them) as a part of the polity of the whole Church. If such a scheme were attempted, a Conference would be necessary, and I doubt not the Church would gladly join in it. Let the Nonconformists come forward, if they please, in a generous and Christian spirit, and in a generous and Christian spirit I believe they would be met. But I am inclined to consider that this scheme (at least

<sup>1</sup> The Rev. J. B. Sweet has recently published a very useful Catechism of this kind, and there is room for many such Catechisms. But I think that we need one which should ultimately bear the *imprimatur* of Convocation.

as I understand it) involves principles which are almost essential to the well-being of the Church. *E. G.* it has been suggested that amongst the Wesleyans (presuming them willing), two or three of their ministers should receive Episcopal orders and be consecrated Bishops, and that these should confer Holy Orders on their ministers.

The idea ought not to be readily<sup>1</sup> dismissed; but unless it were accompanied by such official legal documents as would identify Wesleyanism as an integral part of the Church and secure a permanent union, this would only give to it all that ecclesiastical authority which, of course, we do not consider any Nonconformist minister now possesses. I am not speaking against the proposal; I am only pointing to a misadventure which might imperil its success.

Then, too, the legal deeds of some Wesleyan and other meeting-houses bind them to a Nonconformity incompatible with union with the Church. And although our ecclesiastical rights, many centuries old, are sometimes spoken of as if they could be evaded, I do not think that we ought to suggest the alienation of Nonconformist meeting-houses to a purpose contrary to the limitations, where enunciated, of the original founders.

But this difficulty is by no means universal, and wherever the minister and many of the congregation are willing to join the communion of the Church, and can also bring over the use of the building for Church purposes, every facility ought to be granted for the accomplishment of the whole upon liberal conditions: as *e. g.* the speedy ordination of the minister; the continuance to the congregation of some of the regulations touching the appointment of the minister, and the management of the finance. But I think there ought to be some deliverance to the minister from a position which now holds him too much in thralldom.<sup>2</sup> There should be an undertaking to use Church offices in the administration of the

<sup>1</sup> And, indeed, as a Nonconformist minister wrote to me: "When these questions are brought up for parliamentary ventilation, as they will be under the new Parliament we shall soon have, there will be found some practical way of solving them which will astonish us all." Yet the writer of that opinion is one who desires to cease his Nonconformity, if only some fair opportunity were given him by the Church.

<sup>2</sup> I am not at liberty to mention names or to quote the whole of the letters, but I may here state that two great causes have been pointed out to me as powerfully operating to hinder nonconforming ministers from seeking Holy Orders within the Church:

I. A kind of terrorism, by which junior dissenting ministers are awed by some of the hierarchs of Nonconformity;

II. The total absence of anything to invite them. (*a*) A fair income must be exchanged for a curate's pittance, and, what is worse, a curate's rank; (*b*) A scowl from Bishop's chaplains, who discourage "irregular recruitings," is almost sure to await them.

He who wrote thus, means unkindly neither to Nonconformist or Churchman: but one other remark is so important that I must quote it also. It is: "When I read the question of your paper, 'How can we best win Dissenters into the Church,' my involuntary answer was, 'By simply reversing in every particular your existing policy towards them.' Each proposal must be judged on its merits, but there are, at this moment, men of name and of power, who would be invaluable acquisitions, if the penalties were fewer, and the facilities greater, on the threshold of the transformation." This, it will be seen, refers to ministers exclusively.



Sacraments, and one at least of the Church services every Sunday. The right might remain to conduct other services in accordance with previous customs, subject to a few simple regulations.

If, in any instance, a congregation of Nonconformists desire to return to the communion of the Church, I do not see how we can dare to require less than that the minister, or at the least his successors, shall be episcopally ordered, and that the building shall be secured to the Church, and the Prayer-book used therein at least once every Sunday, but with permission, also, to conduct many of their present services, if they desire it, including lay prayer-meetings and class-meetings, Church-meetings, in the mode wherein such are conducted now. And I have reason to consider that this would thoroughly satisfy many Nonconformists.

*Summary.*—I do then believe, but by no means without reason for the belief, that if she really desire the restoration of Nonconformists, the Church has it in her power to do those things which would ultimately restore a large proportion of them within her communion, by simply increasing her efficiency in every way worthy of the Catholic Church.

She must revive some of the ancient offices of the times of the New Testament, and appoint men from among Presbyters, for the performance of some of these, and laymen for any which may be with propriety entrusted to them. She must multiply and vary her services on Sunday, and on every day. She must explain by a wisely and kindly-worded note, a few expressions which she uses correctly enough, but which, as sometimes interpreted, cause a stumbling-block to many. She must remove gross scandals by a mild discipline, provide against extravagances in ritual, and extremes in the opposite direction. She would do well, also, to provide a simple catechetical<sup>1</sup> exposition of Church principles, in explanation and affirmation (suppose) of Episcopacy, the undoubted

<sup>1</sup> I am sorry to feel obliged to enforce these remarks by such illustrations as the following, taken from an "Address to Dissenting Sunday-School Teachers:" "Spare no labour to make all the children understand and love the principles of Nonconformity." "If you would inspire the young in your classes with the same spirit (reverence for truth), be most careful to inculcate those truths which enter into Dissent; *i. e.* which enter into the inviolable right of private judgment, the spirituality of the Kingdom of God, and the sole authority of Jesus Christ over His Church; and point out especially how these truths are all overlaid or practically denied, by the English State-Church: then would you become the benefactors of your country, the real reformers of your age." "Under the upas-tree of our State Church millions of our countrymen are sitting and sleeping in a state of spiritual stupor." Very similar dogmas are taught in "The Protestant Dissenter's Catechism," and in "The Catechism of Nonconformity." All the Church requires is a Catechism declaratory and explanatory of Church principles, and not of such a polemic character as the publications now referred to. One passage in the first quoted book is so remarkable, that I conclude this note with asking attention to it: "One of the earliest intellectual instincts which is called forth, is faith in the word of parents, teachers, and seniors generally. All the first ideas of a child respecting religious objects come to it through its faith in man. All infant education goes upon this principle of communicating knowledge. We mention this fact in order to convince you to act on it in inculcating dissent. Speak of it as something in accordance with the will of God." I believe, however, that the Dissenters who approve of such proceedings are a small minority amongst them.

antiquity of the Church, her right to her endowments, confirmation, the two sacraments, holy orders, &c.<sup>1</sup>

And I feel sure that in proportion as these things are done, will the results be great in effecting a gradual restoration of unity. And, indeed, I look for and desire a gradual and individual return, rather than any great collective movement. Many Nonconformists need but a graceful opportunity of coming back to the Church. In the Name of Him, who is her all in all, and who prayed for her unity, let it be given! Not a few Nonconformists look just now with much anxiety and apprehension on what they term a "spurious Nonconformity," which ignores any kind of polity whatever, but allows every man to be his own or any other man's minister.<sup>2</sup> The "orthodox" Nonconformist sees this with alarm; and well he may, though it be but the natural Nemesis of dissent; but herein, too, arises a strong desire amongst many of them to cease from Nonconformity.

And even if, after all, Nonconformity still abounded, would it have been nothing to have removed every cause on our part which tends to produce or foster it, except those things only which we cannot but regard as essential to the existence of the Catholic Apostolic Church?

I own to being, however, far more sanguine as to the results than this, especially if the Church not only remove needless stumbling-blocks, but also increase her efficiency. Something must be wrong on our part, which has enabled Dissent within three centuries to assume the position it has. Rather intimately acquainted with Dissent (though never connected with it), and at one time well known to a few of its eminent ministers (the late excellent John Clayton among them), I speak not without good reason, when expressing my belief, that if some such line of action as I have suggested were adopted in good faith and spirit by the Church, the results would soon become apparent, and, ere the twentieth century should dawn, would be enormous.<sup>3</sup>

I do believe, that, within thirty years, more than half of the Nonconformity now existing would cease from amongst us, by the Church only making herself to be more thoroughly in practice, what we all declare her to be, at least, in principle, "Holy and Catholic:" "Holy," in earnestly contending for the faith as once

<sup>1</sup> Hitherto our Sunday schools have done but little in training scholars in any Church principles. I should be sorry indeed that any Sunday schools should be much used for this end, but a few minutes every Sunday might be profitably expended in this way.

<sup>2</sup> My paper is an Address to Churchmen upon what Churchmen may do to win the Nonconformists. But if any Nonconformist should read this, I hope he will allow me to beg of him to read in the works of John Howe, his "Union among Protestants," and his "Carnality of Religious Contention." There is also an admirable little work by the Rev. R. Kennion, Rector of Acle (published a few months since by Mackintosh), entitled "Unity and Order" which is well worth reading.

<sup>3</sup> "Time must be given for such movements, but your proposal" (the explanatory note) "opens the doors to us Dissenters in our time of trouble which hitherto have been closed, chained, and barred palpably in our face."—Private letter to me, August, 1867. Why should we persist in such treatment?

delivered, and in striving to fulfil all that her Lord committed to her to do; "Catholic," in being as loving as her Lord, and not narrower in her forms and rites and ceremonies than His Holy Word.

And, I believe that all that is wanted could be done, and would be done easily enough, when Convocation has made itself a thorough reality, united the action of its Provinces, and morally subsidized itself with the important forces of diocesan synods, in which synods, "sidesmen" (*synodsmen*?) elected by the churchwardens from the common body of churchwardens and sidesmen of each Diocese might have a voice and a vote.<sup>1</sup> Why is the Church of this realm to stand, gagged and fettered, the only voiceless, helpless Corporation in existence? It must not be! It cannot so continue!

I will speak it openly, without Convocation I see no hope of that union which all Christians must desire, for without it the Church has no means whatever of adapting herself to the wants of the age; while any reasonable and practical suggestions by Convocation would not fail, I think, to secure the consent of a House of Commons which contains, I believe, far more than 500 Churchmen amongst its members.

Does Convocation need a Reform Bill? Then, like the House of Commons, *let it exist*, and it will soon reform itself, if needful.<sup>2</sup> I do heartily believe that the Church can do much to promote unity, if it will. As for those Nonconformists who hold serious errors in doctrine, I can only say, Let us pray God to show them the light of His truth while we lovingly try to convince them. Some again there are, I fear, whose nonconformity must be attributed to their unwillingness to control which is so sadly manifest in our day, and which indeed ever exists in fallen human nature. Of these there is not much hope; but I believe that, though the most noisy, these are the least numerous; and, at all events, we must not be deterred by these or by a few others who, for their own ends, are sure to oppose any sound effort to promote unity. It may be well to remember this. If our plans are likely to succeed we may be sure that they will be spoken against, but only by such people.

<sup>1</sup> This seems the best way of securing able lay representatives, and such I think we must have in diocesan meetings. This plan too would tend to raise greatly the offices of churchwarden and sidesman.

<sup>2</sup> Why is the United Church of England and Ireland to be the only collective body in existence which does not meet, and deliberate, and proceed to action? Societies of all sorts, and with all sorts of objects, continually meet together for deliberation and action. Astronomical, Geological, Statistical, Geographical, and countless other societies, whose work has yet to be done by personal and patient investigation, would hardly hold together without the occasional deliberative and constitutional assembly. All dissenting bodies hold a general gathering from time to time, while the constitutional assembly of the Wesleyans is well known as a great and powerful organization. Why then is the Church alone to have no power of adapting herself to the wants of the people? Why is the attempt so often made to ridicule an endeavour to resuscitate Convocation in all its integrity? I can see but one reason for all this, viz., that the enemies of the Church know the probable issue of Convocation regularly assembling, and are alarmed. For the same reason an increase of the Episcopate is opposed.

Then, too, in so holy an enterprise as this, the old and loving saying must be fulfilled, and "Bygones must be bygones." The past must be on both sides forgotten, for on both sides there is not a little to forgive. Little Christian love was shown on either side in past Conferences. Let the Church try at this time what love, combined with prudence and principle, can do. And if, in any hour of unsought warfare, an arm has ever been held up to parry what was deemed an unfair blow, we can tell religious Nonconformists that that arm now stretches forth a hand warmly to grasp them in any such fair and honest endeavour to promote union and unity as shall not imperil the essential principles of the Church of Christ.

If some few things are not favourable for a return to the Church (such as present abuses within her, and the spirit of unwillingness to control which marks the age), many things wear a favourable aspect.<sup>1</sup> The propriety of a Liturgy is now, at last, fully conceded, as indeed some recent and by no means successful endeavours to compile one for Nonconformists prove. The introduction of organs, chanting, anthems, and offertories tells us a singular tale of change in opinion. A graceful advance on our part, a friendly welcome by the Church, coupled with a good opportunity voluntarily offered by her, and many Nonconformists would at once come over, and finally all might be well. No longer should it be, "*Sirs, ye be Brethren; why do ye wrong one to another?*" but rather, "*Behold how good and pleasant a thing it is for brethren to dwell in unity.*"

Our times are solemn and remarkable. Whatever betide, whatever befall, let the Church be found doing her duty. Let that branch of Christ's Holy Catholic Church whose faithful proto-martyr, St. Alban, willingly gave his blood for Christ's sake fifteen centuries ago; whose honest Rector of Lutterworth proclaimed those principles by which she cast off the accumulated errors of ages, and again betook herself to more ancient ways and more primitive doctrines; whose saintly Hooker has left a polity unanswered, because unanswerable,—let such a Church never forget the pure simplicity of her first love, never cause any needless divisions, never sacrifice any truth at the shrine of expediency.

Only let us pray on and work on with a hopeful expectation, that whenever "THE MASTER" returneth, He shall find her diligent in the work He committed to her eighteen centuries ago; that, as far as she is responsible, there shall be no schism in the body, but that, even as Jesus prayed, and God's word bids us hope, all Christians shall be ONE.

<sup>1</sup> A considerable number of Clergymen in Holy Orders in the Church are sons of Dissenting ministers, and some men of considerable rank and position could be enumerated amongst them. It reflects credit on their fathers, as well as on themselves, that two Bampton Lecturers in succession were sons of living Wesleyan ministers. A Dissenting minister of celebrity said lately: "At the age of seventy the differences between myself and the English Church appear insignificant." A very eminent Dissenting minister (now deceased) told me that if he had his time over again, he would be ordained in the Church of England.

## DISCUSSION.

The following Address by ARCHDEACON MACKENZIE, whose attendance was vented by severe domestic calamity, was read by CANON VENABLES :—

In addressing myself to the subject before the Congress—a subject not select my own will, but laid upon me by the request of the Executive Committee—I attempt a definition of the meaning to be applied to the words “Churchman and “Nonconformity.” Regarding the words from my own standpoint as a fashioned Church of England man, I consider Churchmanship to be “the relig the Bible, developed under, and guided by, the law of the Bible :” Nonconfo seems to me “the religion of the Bible, moulded into a modern form by the pretation of self-will.” I trust I am not saying anything offensive to Nonconfo by this aim at definition. I assume that Churchmen and Nonconformists e love the Bible, and equally refer to it as their ultimate standard. The pri adopted is that which is definitely laid down in the Sixth Article of the Church no Nonconformist with whom I have conversed has ever found fault with it. assume, also, that the Church has a higher philosophy and a greater reveren history and antiquity than Nonconformity, and I acknowledge myself an h disciple in her ancient school.

Without asking the direct assent of this Congress to my definitions, I submit upon their foundation two positions as worthy of your acceptance, cluding within their scope some of the best means of bringing Nonconformist union with the Church. The first of these is, the clearing away of misconce and prejudices upon both sides ; the second is, the faithful discharge of the coven duties of the Church’s ministry.

I propose to support each of these positions under three several heads.

I. (1) In the first place, I think that Churchmen do not sufficiently realize th that Nonconformity to any national faith whatever is a necessary consequence freedom we possess, and glory in, as a people. Unity, Uniformity, and Unan are not only great names, and signs of great ideas ; they are these : but they sent things too great to be achieved in any nation under heaven where freed conscience is recognised as an inalienable right of man, and where freedom of o is acknowledged as the birthright of every citizen. Nonconformity, under one or other, is a positive necessity in every mixed people not under the yoke tolerable tyranny. The Church of Christ is no tyrant.

The terrors of the Inquisition, known to history, only arose when men in forgot the law of Christ, and had recourse to the judgments of fallible men place. The Church of England, as a branch of the Universal Church, holds pe tion an abomination. Her principles are principles of toleration ; and tolerati *necessitate rei*, assumes the existence of certain difference of opinion, and of po if not certain, Nonconformity. If this were recognised as a fact by Chur generally, we should hear less of the intolerant language some of them are i habit of applying to Nonconformists.

(2) Secondly, Nonconformists, as a rule, are not sufficiently willing to rec the fact that we, as Churchmen, maintain upon Scriptural, as well as historic traditional grounds, the position we occupy as a National Church, acting in with the governing powers of the nation. I would venture to hope that the of the present time may open their eyes and disabuse them of some of the prej that blind them : the past week has seen our Bishops, though recognised by peers of the realm, and exercising, undoubtedly, considerable State-privilege State-power, sitting in conference upon terms of absolute equality with the unen prelates of a great Republic, that would not tolerate the idea of a national re establishment, and with the disendowed prelates of the north of our own i where a Bishop’s income scarcely exceeds that of some English curates. Th happy misapprehension that we are mere Establishmentarians, or the creatures of l law, is being gradually dissipated by facts which exhibit us as a living, working, Church ; Catholic in discipline, Apostolic in form and order, Evangelic in doc acting in unison under the varied forms of monarchy, of republic, and of free ec government ; whether united by a compact with the State, or in a condition of lute separation from it, or—as in our colonies—in a state of flux between the tv

(3) Again, Churchmen and Nonconformists seem to me in the main blind great and real distinction existing between our corporate and our individual members of Christ—the latter membership only affecting our personal unior

the Lord; the former hallowing and intensifying that union with the corporate strength of the visible body of Christ upon earth, and fulfilling the Lord's beautiful prayer, not only that we might be made each one with Him, but all one in Him. (Cf. St. John xvii. 21—23.) If that important distinction were but universally recognised, much of the bitterness that has grown up between the two great parties of Churchmen and Nonconformists would necessarily be abolished. No man who loves the Lord Jesus Christ in sincerity can think or speak unkindly of another who does the same: no, notwithstanding that that love may be of a less comprehensive and intelligent form than his own. The blessedness of the unity of the Church would, moreover, be more appreciated, and more sought by all, while spiritual and personal union with Christ as the personal Head of each, no less than the corporate Head of all, would be more eagerly longed for.

Having now sought to clear away the grounds of misapprehension arising from the three causes, viz. :—

(1) That Churchmen are slow to recognise the necessity of Nonconformity as a fact;

(2) That Nonconformists are slow to recognise the Scriptural grounds of the Churchman's position; and

(3) That both are too blind to the important distinction between our personal union with, and our corporate union in, Christ;—I trust the way will now be plainer for mutual respect and mutual consideration between the two.

II. I turn, therefore, now to the second position I desire to support, viz., the faithful discharge of the covenanted duty of the Church's ministry.

(1) Our business, I conceive, is not to seek to eradicate that which is ineradicable (because growing spontaneously out of the necessary conditions of our common existence), but while we recognise its necessity, to give it no food to grow and to increase upon. Anything like abuse, like persecution, like personal hostility, is sure to feed Nonconformity. Treated with tenderness, and conciliated by love, they who are now seduced into its errors will gradually learn to love the more excellent way the Church opens to them.

If I am rightly informed concerning the origin of the "Liberation Society,"—and I have very excellent authority for believing it,—it arose simply and entirely from the detestation kindled in an able Nonconformist's mind, by the wrong done through carrying out the law of the land (not of the Church, though the Church was closely involved in it) to the prejudice of personal freedom and of social and domestic happiness: and just as a policy of persecution or intolerance tends to alienate men's minds, so does a policy of long-suffering and forbearance tend to attract them. These were the weapons wherewith Christ overcame the world; and in the strength of these weapons of her divine Head the Church will ever prove victorious. Were it once reduced by right treatment to its right proportions, Nonconformity would not only be harmless—it might even incidentally prove useful as a safety valve to the irrepressible self-will of a fallen nature, which, without such outlet, might break out into extravagances of a simply political, and of a far more dangerous character.

(2) In speaking of the discharge of their covenanted duty by the sacred ministry, I would remind this Congress that our Church, under the government of a Diocesan Episcopate, has adopted that "parochial system" whereby every portion of the soil she covers is provided with the personal ministry of a parish priest. I refer with pain to the fact, that some of these are in the habit of drawing a distinct line of demarcation in ministering to those whom they consider "their people," *i. e.* Churchmen; and in abstaining from ministering to those whom they consider "not their people," *i. e.* Nonconformists. Now, I would solemnly assert my conviction in this great assemblage, that our mission as parish priests is to *all*, and not to a *part only*, of our flocks. If the fact of the withdrawal of a layman from the ministry set over him justifies Christ's minister in leaving his soul uncared for, the withdrawal of a nominal Churchman from Christ would justify Him in immediately proceeding to his excision from His body. But let any man ask of his own soul, what would have become of him had he been left to the exercise of so stern a law as this? The very contemplation of such rigid justice in action towards ourselves is terrible! But the truth lies in precisely the opposite direction. Christ's mission was to seek and to save that which was lost; and His mission to sinners through the parish priest must be carried out in His own spirit of forbearing love. Our Liturgy is impregnated with the same spirit when it teaches us to pray for the weak-hearted, and that God will bring into the way of truth all such as have erred and are deceived. The same holy prayer that teaches us to petition for deliverance "from false doctrine, heresy, and schism," teaches us also to pray for deliverance "from pride, vainglory, and

uncharitableness." It is worse than idle, it is manifestly sinful, to use these prayers day by day, and yet to indulge in systematic uncharitableness towards men who are personally as holy as—perhaps more holy than—ourselves. Moreover, while by inconsistencies such as these we drive our brethren into more bitter antagonism, it is perfectly clear that we can never convert them by calling them hard names, though we might succeed in winning some of them did we show that we had been blessed with more of the spirit of love than they. Wherever the parochial clergy have faith in their own call, and their own special mission, there they will fulfil it lovingly as well as zealously. They will distinguish clearly in their own minds between the accurate, and, so to speak, technical theology necessary to themselves as teachers, and the simple personal faith which is all that is necessary to members of their flock as disciples. Some are apt to forget the vast difference in the amount of religious truth required by the terms of their respective covenants from themselves and their parishioners. The clergyman especially is bound by the three Creeds, and by the Prayer-book, and by the Thirty-nine Articles. He owes also a conscientious respect to those Canons which are now (happily, as I think,) under the notice of a Committee of Convocation preparatory to a revision. But he has no right to expect all this amount of distinctive faith from the people to whom he is sent. The lay member of the Church is, indeed, pledged to the Apostles' Creed; but beyond the terms of that Creed his faith is free, unless he has bound himself to more by his own voluntary act. The Clergy, therefore, have no ground for pressing their own views—however conscientiously held—on the consciences of those parishioners who fulfil their covenant by steady adherence to the principles of the Apostles' Creed. This is the sum and substance of the faith into which they have been baptized, and this will be the ground upon which they will be judged at the great day. If this principle be generally adopted by the Church (as I have no doubt it is the Church's intention), and broadly affirmed in reference to the laity, it will prove a great relief to the consciences of many who now oscillate between the Church and Nonconformity. Let *ἀληθείας ἐν ἀγάπῃ* be the Church's constant motto, and many who are now Nonconformists will be won to her banner.

(3) The third point I desire to urge in establishing my second position is one that touches upon two sides the practical question of Ministration. The great grounds of Nonconformity are two: 1. The theory of a multiplicity of Churches in one place, in opposition to the language of St. Paul (cf. Eph. iv. 4; and 1 Cor. xii. *passim*); and 2. The right of exercising Ministry independently of Apostolic descent or Episcopal order. These are points which can never be conceded on any theory yet started: but even with these grand differences between us, each may say to the other: "Grace and peace to all that in every place call on the name of Jesus Christ our Lord, *both theirs and ours*" (cf. 1 Cor. i. 2, 3). I am well assured, on substantial authority, that the feeling thus expressed is strong among many Nonconformists; and I believe it may become universal if the abler class among them only feel that it is reciprocated on the part of the Church. May I not assure them in the name of this vast assemblage that it is so?

Now, though I cannot see my way to any distinct recognition by the Church of the ministry of Nonconformists, we might, perhaps, by looking forward a little, absorb into our own communion, with their free consent, many who seem likely to devote themselves hereafter to that ministry.

My own principal difficulties as a parish priest of wide and varied experience have been of two kinds, viz., one arising from the number of the population; the other arising from the wide extent of land committed to my superintendence. Masses of people, of 25,000 or 30,000 souls, require more frequent and more congenial ministration than half-a-dozen or even a dozen presbyters can afford. To meet this want I have long urged upon those in authority to throw open the ministry of souls in the Church to an humbler class of men than have hitherto been called to it. For myself I see no more reason for every deacon becoming a priest, than exists for every priest becoming a Bishop. There are at this moment more than 22,000 clergy ministering in the Church of England. No one ever dreamed of all these clergy becoming Bishops; and I think very good reasons might be found for some of them never becoming priests. It is an universal law, that more are fitted to obey than to rule; and this law should be exemplified in relation to those serving in Holy Orders, as well as in other conditions of life and action. I believe I am merely urging what is Scriptural, faithful, reasonable; strictly ecclesiastical and manifestly expedient, when I suggest the admission to the permanent diaconate in the National Church of a considerable number of those shrewd, intelligent, devout, and hard-headed though horny-handed men who now seek admission to the Nonconformist ministry. They do this for the

most part without every dreaming of heresy or schism, but simply because they love God, and desire the privilege of heralding Christ's second coming in glory to claim the kingdoms for His own. Some of them are men of learning: but for the most part the class to whom I allude are men who have never learned theology, simply because their parish priests have never taught it them; but in whose hearts the flame of love burns brightly; to whom the Gospel of salvation is the pearl of great price; and whose only ambition is to share its precious value with others to whom they may announce, and with whom they may share, its possession.

The second practical difficulty I have experienced is the want of a series of local centres round which I might rally small congregations in wide-spread rural parishes with sparse population. The erection of Mission Houses, aided by the special fund of the Church Building Society, has proved in numerous instances the means of bringing Nonconformists in considerable numbers to the Church. I have had the opportunity of watching one place in particular, where two congregations of Dissent simply perished of inanition, because the means of grace were thus provided in a district they had never reached before. The Church did her work, and spoke the truth in love; and Nonconformity subsided, collapsed, and died.

To sum up, then: what I would earnestly urge upon the Congress as the best means of bringing Nonconformists into union with the Church is this: first, that we should all seek to clear away the film of misconception and prejudice from our eyes and look one another fairly and kindly in the face; next, that the National Church should make it plain to all that she is actuated by Christian love, Christian forbearance, and Christian zeal; and that she should with all her energy—especially through her ministering representatives the parochial clergy, upon whom practically rests the burthen and heat of the day—show the world that she is working for God and for souls, and not for acquisition of place, or wealth, or power.

When Nonconformists are convinced of this, they will cease to be Nonconformists: for then—but not till then—they will recognise the Church in this land as the mystical body of the Lord working out His holy will; they will learn from her teaching the blessedness of following the Lord Jesus Christ in a service which is perfect freedom; and they will say—with those few exceptions that a self-willed love of selfish freedom from any restraint must always generate:—"We will go with you; for God is with you."

Mr. J. N. LANGLEY (of Mowbray-house, Wolverhampton) read the following Address:—

In considering this question, as we must do, from a Dissenter's point of view, I think the reasons which keep men from our communion may be classed under these two heads:—1. A traditional feeling that there is more room for actual spiritual movement, for individual efforts, among Dissenters than in the Church; that they have more life, for liberty,—in one word, more religion, than we have. 2. A conviction that our whole standing ground in assuming to be the National Church is radically wrong, and that dissent is a solemn duty which every Christian man owes alike to his country, his conscience, and his God.

I believe that it is our bounden duty as Churchmen to give a practical refutation of the first class of objections; and that the second, though now put forward most prominently and persistently, would assume a much less formidable appearance than it does at present. The best argument in favour of an Established or a National Church is to be found in the earnest zeal and selfdenying holiness of the members of that Church. Is it true, then, that there is a lack of spiritual life and liberty in the Church of England? If so, let us openly and honestly avow it, and strive, in God's strength, to supply this lack. And let us see whether this fatal deficiency is the result of the Church's teaching and principles, or whether it has arisen in spite of that teaching. Is the fault in us, as Churchmen, or in our Church?

One of the very first charges brought against us, and most keenly felt by many earnest Nonconformists as justifying separation from us, is, that the Church leaves no room for lay influence and activity; that, practically, a layman's sole duty is—to hear, to obey, and—to pay; that the parson *does* everything, *rules* everything, and *is* everything. Must we not plead guilty to this charge? I, for one, with shame admit its force and truth. Every Wesleyan chapel and school reminds me of a sad and painful page in our Church's history. I think all are agreed that such a schism as that of John Wesley's would not be allowed to take place now. And it is painful to think how much better and stronger the Church would have been at this day, and—may I not say?—how much better the Wesleyans themselves would have been, had that schism never been suffered to take place. I can only thank God that the members of the English Church have learnt better now, and have resolved to wipe off this heavy reproach. This question of Lay Agency has a most important bearing upon



my present subject, and it is a question that is not to be solved by the united action of the Church in recognising a lay order of sub-deacons or readers, though, as a first step, that is of immense value, but by the individual action of each clergyman, by his seeking out and heartily welcoming any and every available form of lay help. I believe that by this means alone hundreds of earnest men and women would be insensibly won over to our Church, not by any proselytism, but by the stronger attractions of spiritual affinity, and would become our most active and valuable adherents. Clergymen are too apt to wrap themselves up in a strong exclusive class-spirit, which leads them to ignore as fellow-helpers all beyond their own favoured class, with the occasional exception of the schoolmaster and the parish clerk, and that by virtue of their official relation to themselves. Is this distrust of lay agency the result of the Church's teaching? I think not. When I remember that no Church recognises more fully than our own the layman's part in every act of public worship; that even in the Eucharistic service she retains for the sole use of the people the very expressions which have been handed down from St. Cyril in the fourth century; that she commits to them her highest utterances of praise in the *Ternaculus* and *Gloria in Excelsis*; that she thus teaches most emphatically the "priesthood of the people," I cannot think that we are acting as her faithful sons in thus jealously guarding against the extension of lay agency.

Closely akin to this is the charge brought against the monotony of our service. And as that service is even still rendered in some churches in one dull round, without regard to fast or festival, is there no truth in this charge also? Can we wonder at pious men and women finding relief in listening to the extempore prayers of a minister, even though those prayers can but reflect the varied lights and shades of his own personal experience? And is not the remedy in our own hands? I firmly believe that a due regard to the different seasons of the Church's year would prove a mighty attraction to many a pious soul, and would furnish a refreshing variety, which can never be obtained from ministrations, however gifted and earnest, where the Hymn is the only possible act of united worship, and everything else is left to one man. I can only say that such has been my experience. I cannot, for instance, wonder at Dissenters not caring to come over to our communion, when they see so many churches closed on Ascension-day, and the Church's law and order thus coldly set aside by her own priests. And I think it would be quite in harmony with the spirit of our Prayer-book, and would supply a real lack, if we had a few more special services, especially for thanksgivings; and I should much like to see a special and a more jubilant form of prayer and praise for our great festivals of Christmas, Easter, Ascension, and Whitsuntide.

The attention of the speakers on this subject has been invited by the editor of *The Churchman* to a very interesting letter which appeared in the columns of that paper, May 16th, bearing the signature of "A DISSENTER AGAINST MY WILL." The writer urged the withdrawal or the modification of the damnatory clauses of the Athanasian Creed, or its optional use, as in the American Episcopal Church.<sup>1</sup> The conclusion of this letter deserves quotation:—"Nobody would venture to propose these clauses if it were now to be done for the first time; and by the freemasonry of common sentiments we can tell of lips closed and Prayer-books shut when they are read from royal pews at Windsor, in many a cathedral stall, and still more humble parish churches. This point once settled, I, for one, should begin to feel that I was not Nonconformist, but schismatic. At present I do not. I wish I could be made to feel that sin for one hour; that should suffice, for in the next I would confess and seek the remedy with a gladness I cannot express." Words like these from one who describes himself as "a Dissenter, whose forefathers resigned large livings in 1662," plainly show that the Church of England is regaining much of her influence. No can I refrain from saying that, as a Churchman, I heartily agree with the sentiments of this writer. I cannot think the faith of any human being in this cardinal doctrine of the Trinity is strengthened one whit by the occasional use of this Creed, and it may fairly be questioned if the faith of many is not shaken by the offensive manner in which that great doctrine is expressed. I must say that its stern notes of exclusion jar with a peculiar pang on my feelings on our great festival days. A writer in the second series of *The Church and the World* (p. 253) urges the modification of these clauses.

Another point that deserves notice is the practice of requiring a two years' silence

<sup>1</sup> I have to thank the Bishop of Iowa for pointing out an error in reference to the American Episcopal Church. The Athanasian Creed has never appeared in the Liturgy of that Church since the last revision.

from any Nonconforming minister before admitting him to Holy Orders. I am not insensible to the arguments that may be adduced in favour of some such time of probation, as a test of the sincerity and purity of a man's motives, but I do think that the term might be shortened, and in some cases entirely dispensed with, as it has the appearance of branding a man with a special stigma for having been a Nonconformist minister, and of holding out a very grudging and tardy absolution.

I am not unaware of crying abuses in the Church, of lazy and absentee rectors, of the abominable and shameless practice of selling advowsons, and other glaring abuses of patronage. I am not prepared to advocate that the power of appointment and dismissal of a minister should be left to the congregation, but I do think that in certain cases the congregation should have some means of obtaining relief from the incompetence or negligence of the clergyman; and if we, as Churchmen, show ourselves in earnest in trying to get rid of these abuses, they will no longer serve as a justification of separation from us; but many Dissenters will feel they can do more good by uniting with us to purify the Church from within, than by remaining separate. Nor can I think the vexed question of Church-rates can long furnish any just ground for separation and opposition. The leaders of opinion have fully expressed their readiness to assent to any arrangement which may secure the rights of parishioners, and at the same time relieve the consciences of those who cannot pay these rates.

Above all, let us show by our intercourse with each other, that the communion of the Church of England is not based upon unity of opinion, but upon unity of worship. This, I believe, to be the crowning glory of our Church in its relation to the different Nonconforming bodies. In the fact of so many men of diverse and opposing sentiments ministering at her altars, I see—not the proof of a cowardly compromise, which could not have survived the first rude breath of opposition—but an honest Christian comprehension, of which faith and worship are the watchword and the bond of union. We need not fear the existence of conflicting opinions within the Church while she is so truly Catholic in her faith and worship, allowing no man and no party to exalt their own views into bonds of communion, and thus exhibiting a living protest against that idolatry of private judgment, which makes every new opinion the basis of a new sect. But we are often told we have bartered away our *freedom*. Hence our opponents are very fond of talking of the Nonconformist Churches as “free” churches, and of extempore prayer as “free” prayer, and thus by insinuation contrasting our enlaved position. Let us remember there is a freedom which brings no blessing—the freedom of lawless anarchy, when “there is no king in Israel, and every man does that which is right in his own eyes.” A savage or a bandit might speak of his life as a “free” life compared with the more artificial and restrained life of civilized society. Surely there is a nobler and a truer freedom than that—the freedom under righteous law. Would that as Churchmen, even while deprived of our Convocation and Synods, we could rise to the height of the freedom we possess—the freedom of a comprehensive worship—the freedom which recognises the common bond of fellowship—the pulsations of the common divine life, amid diversities of opinion, and divergences of religious sympathy—the freedom which in every utterance of our Common Prayer unites the living present with all the most sacred memories of the past, with “the glorious company of the Apostles,” the “noble army of martyrs,” which belts the earth with one band of fellow-worshippers, each in one voice, uttering the one Creed, and with one song of praise approaching the one altar, and commemorating the one great Sacrifice. Give me this freedom, and I care for little else.

But I have said nothing about what seems the strongest objection of all, the alleged sinfulness of the union between Church and State. In my inmost heart I believe that if the Church shows herself fully alive to her responsibilities as a National Church, with a zealous and extended episcopate, a truly earnest clergy, an awakened people, the objection to a State Church will be most effectually silenced. I believe that such a Church would throw a light upon the whole controversy, that men would read the Bible with a new interest, and would again find in it that living unity which it seems to have well nigh lost; they would feel that God could not be so self-contradictory as to make a National Church the distinctive glory of one dispensation, and, as according to our opponents, the distinctive shame of another; they would soon learn to consider that hard division between things sacred and secular, between man's social and spiritual nature, as false alike to Scripture and to reason, to human nature and to history.

One word more. Brought up as I was outside the pale of the Church, I humbly and devoutly thank God that He led me by the way that seemed to Him best, into her communion. I was won by the attraction of spiritual affinity, and I would

God that not only for our sakes, but chiefly for their own, my Nonconforming brethren could be led to the same result. I do not pretend to say that I agree with everything, but I have found something better and higher than agreement. I have found a unity much more sacred than the bond of opinion, and in her manlier faith, her fuller worship, her richer life, I hope to spend my remaining days on earth. (Loud cheers.)

ARCHDEACON DENISON.—We are become, it seems, very advanced reformers upon the platform. But the reform is going a little too fast for me. (Laughter.) I have attended all the Church Congresses since they began in this country, but I have never stood upon a Church Congress platform yet to hear a reform of the creeds of the Church advocated (applause); and I honestly confess, for I wish to conceal nothing, that what I have heard to-night has filled my mind with some very sad and serious misgivings. (Cheers.) For my part I can agree with extremely little of what I have had the fortune to hear on this platform. I do not agree at all with my excellent friend, Lord Lyttelton, or with the other gentlemen who have spoken. I will not say I disagree altogether, because that would be presumptuous; but in the main I do not agree, because, as I understand the gist of their speeches, it was that the schism, the difference between the Church and Nonconformity, was only to be bridged over by the Church of England departing from her own system. My remedy for the matter is a wholly different one. The reason why we have Nonconformity, to a very great extent, is because the Church has not carried out her own system (cheers), and the remedy is to be found, not in departing from her system, but in going back to it (Cheers.) Now, if the Congress will allow me, I should like to tell you a little story which shows what we might come to by departing from our own system. I had a very excellent friend, known by name to everybody here, Dr. Wolff, and he was very often with me. He used to go about in my parish and talk to people, some of whom were Dissenters. He came back to me one day and said, "I have been talking to your only dissenting farmer." I said, "What have you got from him?" He said he asked him "Why are you so hard on the Archdeacon about his doctrine of the Holy Eucharist? You know he teaches exactly what John Wesley did." The reply was, "Yes; but then John Wesley was such a Tractarian." (Great laughter.) Now John Wesley, in departing from the system of the Church of England, became a wholly different man in 1780 from what he was in 1760, and if anybody wants proof of that, let him take Wesley's two hymn-books—the first published at Bristol in 1760, and the second published in 1780, when the schism was complete, you will find it impossible to imagine two things more different, or a greater sinking down from Catholic truth than is to be found between those two books. This is just what we shall come to, if, for the sake of bringing Nonconformists into the Church, we depart from the Church system. I say "No," let us rather recall the Church system. One reason why the Nonconformists are so far apart from us is, that the Church and State together have failed to do their duty. I am not going to stand up and find fault with the Nonconformists for building meeting-houses and chapels to supply their own religious wants; but I am not going in consequence of that to ask the Church to commit what I believe will be a greater sin still, and depart from her system; and when I hear my friend, Lord Lyttelton, advocating something like reform in the Prayer-book —

LORD LYTTELTON.—I want, to explain once and for all, I advocated nothing but the one principle, that the Church in her own assemblies should have liberty to deal with her own formulas.

ARCHDEACON DENISON.—Well, I don't think the Church should have any such liberty in respect of the Creeds. Having some years ago set on foot a memorial signed by more than ten thousand of my brethren, the clergy, against any alteration whatever in the Prayer-book, I am not going, now I am a little older, to consent to the alteration of one word of it, for the sake of bringing back the Nonconformists, because I do not believe you will bring back one. No: you must make the Church of England more of a reality than she is. You must, if you want the people to join you, let them know what you want them to join. (Cheers.) Now, then, there are two great positions in which the Church of England is represented before the people of this country. One is the Church of the open Bible, the Primitive order and Apostolic succession, the Book of Common Prayer and administration of the sacraments, guiding and teaching all her people in the path of the Primitive and Catholic Church, and the Articles of Religion, protesting, on the one hand, against the corruptions and innovations of Rome, and, on the other, against certain other things which are not specialties of Rome, but which belong at all times to all forms and periods of Christianity. On the other hand, we have the Church of the Reformation, and I have been somewhat startled to-day by hearing that there is a difference between Catholic and Reformed. You must

of the Church of England, if you want to be respected. (Cheers.) I never t anything was gained by any species of compromise. It is a very common w-a-days in politics (cheers), but I am not at all clear that Europe has any aspect for England because she has introduced a system of compromise into cs (laughter); and I am quite sure that Christendom will not have any more r the Church of England, if she introduces compromises into her religion.

I pass by all the absurdities of the Church being a creature of the State, he State having the power to make and unmake it, and all that trash and which you read of in the *Times* (cheers and laughter); and I will come to h is the great enormity of the present day, namely, that the Church is to d to suit the times. I suppose the next thing we shall hear of is that the st be altered to suit the times. (Cheers.) Indeed the proposition has already de by the writers of *Essays and Reviews*, and by Bishop Colenso; and there n very excellent friends of mine who are engaged in this matter in a Com- f Convocation—of which I have the misfortune to be a member (laughter)— k that the Canons of the Church ought to be altered to suit the times; and all rowing in the same boat with Bishop Colenso, without being aware of it. r and cheers.) Here, then, are two positions, and how on earth is a Non- st to know as to which you are inviting him? I say don't let us blame them. us blame the State: let us blame ourselves. (Cheers.) I never knew any good n finding fault with other people; but I have known a good deal of good of finding fault continually with oneself. I believe, therefore, the fault here e; and that we must know better than we have yet what is our own actual

We must throw ourselves right back upon the position of the first century anity, which is the true position of the Church of England and her Charter. ave done that we have a title to people's respect. They will then say, understand——." (The time-bell here stopped the speaker, and there were 'Go on' from the audience.)

RESIDENT.—The rules must be in all cases observed.

NELSON.—When I sent in my card just now, it was before Mr. Langley spoke; it because, as the question of Lay Agency had been committed to my charge rk Congress, and as I thought it a very essential means of furthering the th Nonconformists, I considered it necessary that such a question should not ght of on the present occasion. But Mr. Langley has so fully spoken upon icular subject, that I have no need now to say what I had intended to say. arks he has made will, I believe, keep the subject alive. We certainly did ery great mistake, and lose a great opportunity of utilising lay agency when oldness we suffered the Wesleyans to go from the Church of England. But y earnest indeed for union with Dissenters I cannot, before I sit down, avoid g my hope that such a union may be brought about even in our own day. one thing which we all dread, and that is the increase of infidelity, the pon the faith, and the inspiration of Holy Scripture. But there is a blessing even to that, for it tends to bring all who love the Lord Jesus together in a ond of union; and it tends to make them think seriously of the real faith, it all smaller differences aside in defending it. And I do believe that what ened during the last week is another thing which should be a call to all issenters and to earnest Churchmen to look a little beyond their present posi- e have lately had a meeting of the Bishops of the Anglican communion, and I n immense blessing will come from it. (Cheers.) I believe, in reference to this ect before us, it is a call to the Church of England to come out of her insular and do away, not with her faith, but with some of those narrowmindednesses certainly attached to her as an insular Church. (Cheers.) I believe it is a lesson t the establishment of the Church of England is not an essential part of her, an accident; and it does say something to those Nonconformists who have y from her from political reasons, because it witnesses to us all that there is g more in the Church of England than the pure establishment, which they n led to look upon her as. I think the Archdeacon has somewhat misunder- intentions of the former speakers. (Cheers.) I must say I cannot go alto- ith him in his extreme Toryism. (Laughter and cheers.) At the same time v very great deal in what he has said. There is one thing which some people d wrongly think, will bring Dissenters to the Church, but which I am sure entirely in the other way. There are some people who shrink from the s of their own Church out of a false feeling of sentiment towards Dissenters. n certain that is not the way to win them to us. I know a case which I will to you as illustrating the point I am touching upon. It happened to myself

in the case of a woman whose sons in my own neighbourhood I had been doing my best to prepare for confirmation. Finding, after what I had said to them when she was present, that she had received the Holy Communion, which she had not done for some time, if ever before, I asked her about it, and she said, "When I was ill a short time ago I was much worse in mind than in body. At that time I received the Holy Communion." I went to the clergyman and asked him whether he remembered the circumstance, and he replied, "Yes: but I make a point never to consider these cases as opportunities of asking questions as to the mental feelings of the person in question; because I do not want to be thought to encourage confession." I think anything of that kind is wrong (cheers), and I think with Archdeacon Denison that the real acting up to the teaching of the Church of England will meet very great and essential wants in the minds of Nonconformists. There is not so great a difference after all (though I am not in favour of compulsory confession) in people wishing to have the assistance and advice of their ministers, and going to confess to him, and the statement of "experiences" by the Wesleyans which we know, to be a very great means in their estimation of promoting spiritual growth. (Cheers.) I will not detain the Congress any longer, because the real object with which I rose was to keep alive, if possible, the question of Lay Agency. (Cheers.)

VISCOUNT SANDON.—I have been rather astonished during the progress of this most interesting discussion to hear the tone which has been assumed very largely by the speakers on both sides, however much they may have differed in their views. They have talked of bringing back the Nonconformists to the Church of England, as if it was a simple matter for the Church of England to hold up her hand, to make some slight differences in her ritual, in her Creed and Prayer-book, and that then the great body of our Nonconforming brethren would at once flock into our churches and acknowledge themselves faithful members of the Church of England. I own I was astonished, because I think it is very important that we, in a Church Congress, as well as in secular meetings, should be very careful not to deceive ourselves as to the true state of feeling out of doors. (Cheers.) I myself am a faithful member of the Episcopal Church of England. I am attached to her ordinances, her churches, and her form of worship. But, as a Staffordshire man, I cannot forget what the condition of the Potteries and of the Black Country has been; and, when I remember to what a deplorable extent these vast populations were, in years gone by (left to themselves by the Church of England), and when I, at the same time, call to mind, that it is in a large degree to the exertions of the great Nonconforming bodies that we owe the existence of Christianity at all among these thickly-peopled districts (cheers), I cannot but feel that it is no light matter we are considering, and that we have no reason, as men of common sense, to expect that, altering a word here and there in our Prayer-book, will restore the Nonconformists to our Communion; or, that, in response to a friendly word or a beckon even from a platform like this, surrounded as I know we are by men of the greatest intellect and devotion in the Church of England, they will now come back to the bosom of our Church. (Cheers.) It is no slight thing to ask them to dissolve all the cherished associations of years past, because we are now becoming earnest ourselves, and because we are becoming more alive to the importance of spiritual things. Forgive me for speaking plainly—I feel strongly on the subject: I know somewhat personally of the condition of the masses in the East end of London,—there, too, as in Staffordshire, the same story must be told of the Church of England respecting former years, and there too I believe the vast populations have, to a great extent, kept alive their Christianity owing to the exertions of our Nonconforming brethren. I do say we lose nothing of influence or dignity by confessing these things. (Cheers.) With that view we should take Archdeacon Denison's advice and set our own house in order, being well assured that when once we can show the spectacle within ourselves of a Church at unity with herself, and though with great variety in form of worship—(cheers)—at unity in the great essentials of belief—in the inspiration of Scripture, in attachment to the pure doctrine of the Reformation—our Nonconforming brethren will be more likely to come into our arms than by any trimming of our formularies or alterations in our mode of worship. Is it too much to hope that as time goes on we may both learn to acknowledge more and more the position of both parties? and that, without sacrificing our convictions of the excellence of our own churches, we may confess that the very diversity of form and variety of organisation, may, after all, serve to promote more widely, in all the various classes of the country, our common object—the saving knowledge of Christ? Is it too much to hope that our Nonconformist brethren may acknowledge in time that, for the nation generally, it is of no small importance that that great Church of England, in which their forefathers were deeply interested, should remain with all the power that belong

to the established Church of any country as a bulwark against Romish aggression on the one hand, and infidelity on the other? Is it too much to hope that they may acknowledge us as their standard-bearers in the great fight of Christianity, which can alone regenerate the vast populations of our teeming England? We have much to concede on both sides. We have to hold out a generous hand to the Nonconformists. They have, without any feeling of pride, to accept the right hand of fellowship when it is stretched out; and let us hope that by casting aside all these anxieties as to trimming, and adapting ourselves to the creeds of any party, we may quietly pursue our own course, in the conviction that our Established Church depends upon that kind of quiet progress which the Dean of Norwich recommended to us in his sermon, and upon the going back to the foundation of the first century recommended to us by Archdeacon Denison. Then we may gradually draw the wanderers into our fold of pure Christianity, and, casting aside all feeling of opposition to our sister reformed churches, may rejoice to acknowledge them as fellow-workers in the same great harvest-field, although perhaps not in the same garb, or worshippers in the same temples. (Cheers.)

The Rev. W. R. CLARK (Vicar of Taunton).—Every speaker who has preceded me has gone upon the supposition that the separation and disunion among professing Christians is a great evil; and it must have been peculiarly gratifying to those who have felt how great an evil it is in towns especially, not to hear what we have so often heard, that these divisions in the Church of Christ are a blessing and not a curse. In former times we have been told these divisions were almost necessary to keep alive Christian life in the midst of us, that the mutual rivalries of sects were necessary in order that the Gospel of Christ might exist. We might accept that statement if the Gospel were a contrivance of human ingenuity, but not when we remember that it is a gift of the love of God. Many of the previous speakers have treated this subject theoretically. They have spoken of the adaptations that might be made in the law and practice in the Church of England. May I refer to one fact which came under my own knowledge respecting the Athanasian creed? A most respectable Dissenter in the town in which I live told me once that he always went to Church on Easter Sunday, that he might have the privilege of joining in the Athanasian creed. I have often seen that most intelligent and worthy Dissenter in the church on Easter-day. That he holds a fair position in the town in which he lives is proved, as he was one of those chosen to nominate, or second the nomination of, a member of Parliament at the last election. I wish, however, for a moment to speak of the question in its practical view, and from nearly ten year's experience in a large town-parish. I will state what I believe to be the wrong and right ways of effecting the object we are discussing. I don't think the establishmentarian way will answer, I mean the way those who say to Dissenters, "Our doctrines are quite the same, discipline is a matter of no importance, and an Established Church is a very desirable thing." This kind of argument will have no weight with any Dissenters, except perhaps Wesleyans. The Independents and Baptists know our doctrines are not the same, and there is no use in disguising the fact. They will say, "If our doctrines are the same, your clergymen read formularies which we cannot honestly read," and with regard to discipline, what do we mean by saying that it is of no importance? Is it a matter of no importance whether we have a ministry appointed by Almighty God to continue until he shall come again—is this a matter of importance or not? With regard to this matter of discipline, even a Wesleyan will not much admire it, inasmuch as I have never heard any Churchman admire it very warmly (laughter)—I say, even a Wesleyan, who has a very perfect and strict discipline of its kind, is not likely to be drawn to a church which boasts that discipline is a matter of no consequence, and is unable to expel heretical pastors from its own fold (cheers). The Wesleyan will not be likely, either, to see the desirableness of a discipline which would have crushed John Wesley, and put an end to his work (cheers). There is another thing which has been spoken of, namely, compromise. I do not think a compromise of truth is either lawful or expedient; and I do not agree with those who would merge all the differences between the formularies of the Church of England and the floating sentiments of Dissenters in their own neighbourhood. For one man who has been made a Churchman by that kind of treatment, there have been ten Churchmen made Dissenters. (Cheers.) I am speaking practically of things I have seen, and know to be true, and I venture to say that any one who has had a large experience in a country-town will affirm that, if there has been a course of teaching where the doctrines of the Church have been habitually ignored, there you will find that Churchmen year after year have become Dissenters; and, on the other hand, wherever the doctrines of the Church have been plainly, and boldly, and fearlessly, and kindly, and liberally taught, there you will find Dissenter after

Dissenter brought back to the Church of England. (Cheers.) I know perfectly well these things may not sound theoretically true. It is a most delightful thing in theory to make a beautiful undoctinal Church, where nobody shall have any opinion which shall be contrary to that of anybody else. But practically it will not answer. I do not hesitate to say that the methods I have been enumerating are all false. But there are some true methods which might be adopted with success. In the first place, there ought to be sympathy shown with Dissenters. For one who is a Dissenter from fault, there are ten who are Dissenters from misfortune. For one who is a Dissenter from self-will, arrogance, and vanity, there are ten who are so from the force of circumstances, and from misunderstanding the doctrines of the Church, (Cheers.) Our first attitude then should be one of sympathy. And I think there is another thing which might be afforded without the slightest flinching from what we believe to be true, namely, the concession to Dissenters of the right of private judgment. I do not mean to say that all these matters upon which we differ are to be made non-essential; but if I as an individual deal with my Dissenting brother as a fellow-Christian, I must concede to him the most perfect right of judging for himself, and that will so far conciliate him, that he will feel that you are descending to his own platform and are willing to argue the matter out with him upon fair terms. And there is another thing which is quite as necessary as these two points, and that is that we shall to the best of our ability and power acquaint ourselves with their opinions as well as have a firm grasp of our own faith. And here we all of us labour under the misfortune of having a most defective theological education. (Cheers.) We ought to be thoroughly acquainted with the theology of the Early Church; we ought to know the theology of the Reformation, and of our great Anglican divines; we should not be ignorant of the writings of the Puritan divines, or of the works of modern Dissenters. It is almost imperative that those who live in towns should have this knowledge. Who is sufficient for all the duties of his position, if he is sent unprepared to do battle, and is unable to carry on the war with those who are fortified at least with arguments oftentimes of a very plausible kind against our own system and forms of doctrine? (Cheers.) I believe that the honest carrying out of the Church of England system as it is, will be better than any talk of altering her services or re-adjusting her doctrines. Some people have said, "If you will provide quiet services, and have no innovations, Nonconformists will be drawn to the Church." Why, we all know that the services were quiet enough in those periods in which Nonconformists were lost to the Church of England. (Cheers.) It was just in that dull, dreary period of our Church's history that all those hearts were lost to us, which are so difficult to recover and so easy to lose. (Cheers.)

Mr. CHARLES LONGUET HIGGINS (of Turvey Abbey, Bedford).—I ask permission of this great Congress to make an inquiry which perhaps, considering that the question is the best means of gathering in Nonconformists to the Church, may be regarded as a somewhat singular one. Are you quite sure that if with a magician's wand you could bring about a reconciliation in a moment with Dissenters, the Church would be any great gainer thereby? I am not at all sure of it. I think we may, perchance, find ourselves in the position of Pharaoh's fat kine who swallowed up the lean kine, and were none the better for it. (Laughter.) It is of course not to be denied that if we could get these good men—and many of them are good men,—to accept verily and faithfully the principles of the Church of England, we might, and ought to, bid them God speed, and dutifully and thankfully accept them into our communion. But I do not myself believe that in the present situation of things we shall do anything of that sort. There are very many reasons amongst ourselves why we shall not. There are a very great many reasons on our side why it would be very difficult to bring about any such result. I leave on this occasion quite out of the question all the difficulties on the part of the Dissenters themselves. I live myself amongst them, and have done so all my life, in perhaps the centre of the most dissenting part of England. It is close to where John Bunyan lived, and nearly half of the people are Dissenters. I know their feeling well; and, depend upon it, it is not an easy thing we are proposing to do from the difficulties on their side. But, as I said, there are difficulties also amongst ourselves. If we are to do anything of the sort proposed, and educate the Dissenter in Church principles, the thing must come mainly from ourselves. I should very much like you to ask ourselves whether the better way would not be to begin at the beginning? We may not be able to bring home Dissenters who have been born and bred so, and have lived Dissenters for forty or fifty years; but why not begin with the children in our own parishes? I should like to ask my reverend brethren what becomes of the children when they leave our Sunday-Schools? What becomes of the large number of young men of the Church who are confirmed? Do they become members of the Church?

reality! Is it really the experience of the greater portion of the Church clergy in agricultural parishes scattered about the hills and valleys of this country, that any fair proportion of these young persons who are brought to the sacred, holy, blessed rite of confirmation, really become attached members of the Church of England? Is it not rather the fact that with great grief, sorrow, and pain of heart we are obliged to confess that almost as soon as they begin to have any earnest feeling at all they are caught hold of by the Dissenters, and go and join their communities? (No, no, and cheers.) There are some things we might do very rightly and properly to prevent this. We do not give our Church-people enough to do. In this respect we may take a good lesson from the Romanists: they multiply all kinds of offices in order to give the people something to do. If it is only to be a candle-snuffer in the Church, it is something, and you win people to you. (Laughter.) I go myself most thoroughly and heartily with that most excellent and useful movement in this country—the Church choral movement. I think it is a most admirable and valuable thing, because it enlists great numbers, especially of our young people in the interests of Church music. (Cheers.) I greatly question myself whether we have not done some harm in getting rid of all the fiers and fiddlers in our galleries. (Loud laughter.) I am afraid we have lost them, and I think where we have an organ we should get these fiddlers and fiers to practise with it. (Renewed laughter.) Nothing, too, has been said this evening upon the influence of the Lord's own ordinance of preaching. I do esteem that a most important element in this question. You may depend upon it that, at all events in the rural districts of England, the congregations will not be kept together unless there is earnest, faithful, affectionate preaching. (Cheers.) Ministrations of a very valuable and blessed kind of course there are; but you will not get hold of the people except by faithful preaching. A large number of our churches possess men admirably qualified to teach or preach; but I shall not be suspected of saying anything unkind or angry, if I say there is about the country a great want of that kind of preaching that will ever keep together a congregation, namely, the faithful, simple, plain setting forth of Jesus Christ. (Cheers.) God forbid I should say that blessed and holy Name is not preached: my conscience would accuse me if I said anything of the sort. It is preached; but, I am sure, often in such a way as poor, illiterate, humble men, women, and children, cannot understand. I am inclined to think there is a great deal of very valuable faithful preaching that shoots over the head of the common people. My hair positively stood on end (laughter) when I heard some of the remarks which fell from those most excellent men who read the first two papers. Don't let us, whatever we do, alter our Prayer-book; let us keep that intact. Depend upon it there is not a Dissenter in the country whom you would gain by any such measure as that. Take hold rather of your Prayer-book, and teach Dissenters what the real meaning of it is. I had sent to me during last week, by some kind unknown friend somewhere in the neighbourhood of Norwich, a large pamphlet of supposed alterations which it was thought the Prayer-book required. I looked them over, and all I can say is, it appears to me that if a tithe of those alterations were made we should give up everything like real downright Scriptural truth which the Prayer-book contains. Don't let us be afraid of dogmatic teaching, because all real, true, Scripture faith, must be dogmatic. Let then the clergy stand up in their various pulpits, and teach what the real Christian faith is, and that their Prayer-book is in unison with the Bible. Then you will not want any of these schemes for altering this, that, or the other, and you will use the best means to bring the Dissenters over to you, and make them real, faithful, Bible-loving Churchmen. (Cheers.)

The Rev. Dr. GARRETT (Manchester).—After spending a life of twenty years as a practical clergyman, I desire to use this opportunity in endeavouring to impress upon the mind of this great assembly a few practical thoughts. It appears to me that all of us who are engaged in the daily work of ministering amongst the masses of the people know very well that, practically, they have but little concern with the controversies as to whether the Prayer-book be right or not. I believe the great public mind, especially of the Nonconformists of the present day, is looking anxiously upon the practical work which the clergy of the Church are doing in their various parishes. They find, for instance, one great hindrance, not only to the work of the Church, but also to their own work; they find that at this moment, in this kingdom, there are 120,000 houses open for eight hours on every Sabbath day for the sale amongst the people in whose homes they are endeavouring to spread some Christian truths—they find 140,000 houses opened for the licensed sale of intoxicating articles amongst the poor people. We are asked where our Sunday School children are? In Manchester there are 20,000 children every Lord's day who pay visits to these public licensed places for the



demoralization of themselves in soul and body. We are asked where our care for confirmation go, and we find them in those places, engaged in those varieties of demoralization and dreadful vice. (Question.) If we would desire to bring among our Nonconforming brethren a true respect for the National Church go down to the lower stratum of the people and take them by the hand, and show them how to live. At this moment I have the power of mentioning to this assembly one of the practical means by which the Church in this country may show her real zeal for these poor people. I hold in my hand a letter from the Archbishop of Canterbury in which he expresses, as the head of the Church in this country, his sympathy in a wonderful movement which is now, I thank God, taking place for the closing of those public houses at least during a portion of the year. (Question, question.) It may appear to be unseemly in this great assembly to express the opinion of the Archbishop of Canterbury upon this great practical work of great importance that his opinion should be known. (Question, question.) Your pardon if I have been beside the question, but I only wished to advise this Congress to use their best efforts to promote the success of this resolution.

The Right Hon. SIR JOSEPH NAPIER.—I rise, not for the purpose of continuing the discussion, which has been most interesting and instructive, but because I think one of the subjects which falls within the scope of the resolution that proposes certain subjects are more adapted to be referred to a committee of persons to consider and report upon afterwards. That is the course pursued both by the British Association and by the National Association for the Promotion of Social Science; and with deference in the presence of my right reverend friend the Bishop of Ely, I correct me if I am wrong—the same thing occurred at the first Congress at Cambridge. There was one subject of this character which was there referred to a committee, was afterwards considered by them, and they gave some valuable advice upon it. Indeed, it has been sometimes objected that all our resolutions end in vapour, and that nothing afterwards is done. There are certain questions connected with this question, respecting which we ought to ascertain the minds of Nonconformists themselves. We should endeavour to ascertain the most large-hearted and enlightened members of the Nonconformist body the real hindrances that embarrass them in coming back to the communion of the National Church. This, of course, involves very delicate inquiry, and it is, to me, from the very nature of the subject, that it would be a wise course if the discussion that has taken place, and the proposals that have been suggested, which deserve a very calm and serious consideration, we referred the whole to a committee, to report upon it at some future period. I have in the course of my life known many eminent Nonconformists, and have found difficulties exist so much in doctrine as in points connected with discipline and matters of ritual. I do believe that there is a large body of Nonconformists who would hesitate in accepting our Articles. I do not mean that they would follow all their particular and scholastic details, but in their substance and their principles. I now beg leave to move that the further consideration of this resolution be referred to a committee, to be appointed by the Central Executive Committee, to report upon at some subsequent period. (Cheers.)

The BISHOP OF ELY.—I merely rise, in a very few words, to second the resolution which has been made. I have listened with great interest to the speeches which have been made this evening, and it may seem somewhat paradoxical if I had wonderful agreement with almost everybody who has spoken. I do not say that I agree with everything that everyone has said, but I do think that every speaker has been aiming at something extremely desirable. I quite agree with the noble lord who spoke first, as to the right of the Church to have act in a matter which so deeply concerns herself and the country at large. I agree with my venerable friend the Archdeacon, who was so strongly arguing the Creeds, against any organic changes in the Prayer-book, and was so back to the Primitive Church. There has been, however, a certain opinion amongst the speakers, and I do not think we can settle that. Therefore, I should heartily concur in the resolution, proposed by my right reverend friend, to have a committee to consider the whole matter somewhat more carefully and at greater length. I hardly think a more important subject could be brought before us. We are all of us yearning for unity at home and abroad, and certainly, if we have unity abroad, we cannot do better than begin with unity at home. I think there is a call upon us in any way to depart from the great principles which the Church Catholic has always acted, and upon which the

Church of England acts and believes still. I hope and trust, if there are any Dissenters present, they will not suppose that in any resolution of this Congress we want to catch them, and bring them by any kind of force or stratagem into the Church. There is no use in trying to do that. If there are any Non-conformists here, I would ask them to think that we Churchmen believe them to be Christians like ourselves; we do not perhaps always think them quite as sound in some points, but we do not wish for a moment to deny that they are fellow-Christians, and I trust they do not wish to deny that we are. (Cheers.) If we are fellow-Christians, it is quite certain there is a great call upon us all from our own common Master and Lord to strive to become one in His Church, even as He is One with His Father in heaven. There must, then, be a great call for this union of Dissenters with ourselves, and surely we ought to try by every honest and practical means to respond to it. There is another thing. We heard in that very admirable sermon this morning, that the Church was comprehensive, and I pray God it always may be so; and we heard, too, that the preacher was deprecating the loss of some learned and pious members of our own Church, who are at the present moment taking what may be an extreme line in one particular direction. He said we should be weakened by losing them, and should be thrown back into a narrowness in an opposite direction. I think we might apply that to the question as between Churchmen and Dissenters. By losing a body of men who have some sympathies with us, who hold a common Christianity with us, but whose opinions are exactly in the opposite direction to those whose departure the preacher this morning deprecated, are we not suffering what is in like manner to be deprecated? Is it not the case that their secession from us, and holding aloof from us, is lessening that side of the balance which they would wish to weigh down? And they themselves might reflect that we should be stronger, and they would be stronger, and the truth would be stronger, and we should be able to march with a broader and more solid front against the common enemy of us all, if we were united, and if the balance of the faith were better preserved by having the Catholic element, and the Protestant element, or whatever you may agree to call it, united. A great deal has been said about Establishment to-night. I don't like the word Establishment at all, and I never use it. The Church of Christ is one, and it is only because we have become disunited, that the monstrous proposition is put forth that the State ought to take out the most respectable form of worship and then establish it. I deny that is the true principle. The true principle is that Christianity comes to a nation, possesses it, and brings it into the Church, and then the State supports, and honours, and maintains and advances the Church because it has become itself. By bringing Dissenters to look upon matters in this way, without any unfair attempts to proselytise or to influence their opinions, we might come more and more, by intercourse first of all amongst ourselves, and afterwards with them, to a far happier spirit than we have yet had, and in the end may be united with them, and find we are one Church and one faith, looking forward to the coming of the Lord Jesus Christ. (Cheers.)

The Rev. M. W. MAYOW.—I should like to call your lordship's attention to one of the rules that regulate all our Congresses. It is, "No question arising out of any paper, or subject treated at any meeting is to be put to the vote." If we carry this resolution, we shall be, I fear, introducing a bad precedent. (Cheers.)

The Right Rev. PRESIDENT.—I must say it appears to me contrary to rule.

Mr. BERESFORD HOPE, M.P.—At the very first Congress held at Cambridge, one member moved a resolution, and a discussion following, it was then and there settled, that no resolutions were then, or at any future Congress, to be put to the vote. That resolution has been confirmed ever since. It is very certain that this question as to resolutions is worthy of our attentive consideration, and, if it should be adopted in the affirmative, the question as to the alteration of our constitution should be debated at the closing meeting of the conference. And there will be no subject better worth trying the new constitution upon, than that which has occupied our attention this evening.

A conversation then took place amongst several gentlemen on the platform, including the Earl of Harrowby, the Rev. S. H. Iles, and Archdeacon Denison. Ultimately,

The PRESIDENT said—It is plain there is a difference of opinion as to the meaning of the rule upon this point, but one thing is certain that, if I should determine to put this question, there would be a considerable debate upon it, and it is quite impossible that that can be at this late hour. A postponement would interfere with the proposed discussions of every other day. On these grounds I hope Sir Joseph Napier will be induced to withdraw his motion. (Cheers.)

Sir J. NAPIER.—Rather than provoke any difference of opinion or debate, I at once, of course, withdraw my motion. (Cheers.)

The motion was then withdrawn.

The PRESIDENT.—I must still express my great regret that this matter cannot be entertained, because I think good may come from it.

The proceedings then terminated with the Benediction from the Right Rev. President.

### WEDNESDAY MORNING, OCT. 2.

THE PRESIDENT TOOK THE CHAIR AT 10 A.M.

### CHURCH PATRONAGE.

The Rev. J. F. MACKARNES (Rector of Honiton) read the following Paper:—

A Congress assembled for the discussion of matters affecting the practical welfare of the Church is no place for inquiry into the history or the theory of Church patronage, however interesting that inquiry might be. Our purpose is to discover remedies for proved defects in our system; and we shall be better occupied in prosecuting that discovery than in hunting up apologies for their existence out of the history of the past. I may add, perhaps, that in the avowal of this purpose we stand alone. The Church of England is the only religious body, as far as I know, which has the boldness openly to proclaim its own shortcomings in the honest desire to find a cure. Let us assume, then, that Church patronage is in theory a trust—created for the purpose of appointing fit persons to serve God in holy offices, according to the laws of His Church. I think I am not going too far when I say that the practice has long ceased to agree with the theory, and that the customary exercise of Church patronage is in truth a breach of trust. The mischief resulting from this breach is twofold: on the one hand to the flocks who fail to receive the ministrations of the most suitable pastors; on the other, to the whole order of clergy, who lose the benefits which accrue to every profession from a fair distribution of its honours and rewards. A yet more serious evil there is, when unworthy persons are encouraged to become candidates for Holy Orders by the prospect of obtaining preferments which, under a healthier system, would never fall to their lot.

On this last point, serious as it is, I do not now propose to dwell. That evil is to be remedied, not so much by a change in the administration of Church patronage, as by an improved tone of feeling among Churchmen at large. There can be no doubt, I think, that there has been a great improvement already. The keen sportsman, the habitual idler, the mere lover of society and pleasure, though they are still unfortunately to be met with, do not find themselves so much at home as they did in clerical life. This is one main reason why the number of those who adopt it has somewhat diminished. I am persuaded that many of the recusants, whose

refusal is attributed either to theological doubts, or to dissatisfaction with the administration of patronage, if they were asked why they gave up their intention to take Orders, would confess that a dislike of the comparative strictness of a clergyman's life was the principal, if not in all cases the only, cause. A growing feeling of this kind, it may be hoped, will more and more deter the careless and ungodly from seeking to be ordained. It will do the work which, if Baxter is to be believed, was done by the "Assembly of Triers" in the Commonwealth days. "They saved," he says, "many a congregation from ignorant, ungodly, drunken teachers: that sort of men that intended no more in the ministry than to say a sermon, as readers say their common prayers, and so patch up a few good words together to talk the people asleep with on Sunday, and all the rest of the week go with them to the alehouse, and harden them in their sin: and that sort of ministers that either preached against a holy life, or preached as men that never were acquainted with it: and those that used the ministry but as a trade to live by, and were never likely to convert a soul: all these they usually rejected." It were well if some strong power could be found to reject all such men now.

Suppose the Church purged entirely—as she has to a great extent been purged during our generation—of such ministers. There remains the question, whether a more fit disposal of preferments, even among qualified persons, could not be, and ought not to be, obtained. Let me disclaim any agreement with the exaggerated representations of the present state of things which have lately been put forth. I do not believe, as some recent pamphleteers and story-tellers would have us believe, that all beneficed clergymen are worldly and idle, all the unbeneficed full of saintliness and zeal. I will even assert—under correction if I am wrong—that the great majority of clergymen who desire preferment, and are fit for it, do sooner or later—though often far too late—obtain it. And I will remind you that no system, however excellent, can avert *all* miscarriages of justice; no profession can hope *always* to see its best men in highest place. Nor, again, is it wise to expect too much from the mere reform of systems or statutes:—

Quid leges, sine moribus  
Vanæ, proficiunt.

Of what avail to deal with the law of patronage, while society upholds and approves the sale of advowsons in open market as the patron's undoubted right? Any material interference with the rights of private patrons, however theoretically desirable, is, I am persuaded, in the present state of opinion, entirely Utopian. And we are not in Utopia, but in Wolverhampton, which is a place altogether of another kind.

Nevertheless, when all extravagances have been repudiated, and all unreasonable hopes dismissed, it must be allowed even in this matter-of-fact atmosphere, that some things might be mended in the distribution of Church patronage amongst us. There ought to be

one class of patronage at least, of which it could be truly said that it was administered with no private respects. If it be urged, as it sometimes is, that the present system on the whole works well, I reply that it cannot be said to work well so long as it fails to give fair prospect of a settled maintenance to that large body of its ministers who have neither wealth nor interest to rely on. I know, as a matter of fact, that the absence of this prospect does discourage young men of prudent—I do not mean mercenary—temperament from taking Orders: and that, in the case of those who have been ordained without private means, it does take away that elasticity and cheerfulness in work which are hardly consistent with the prospect of a hundred a year for the next twenty years, and after that, very possibly—nothing at all. It is idle to argue as if our clergy had taken the vow of poverty: it is worse than idle to pretend that Holy Scripture, or the law of the Church, requires them to take it. The labourer is worthy of his hire: and the assistant-curate who is willing to labour faithfully eight or ten years with an inadequate stipend ought to have a reasonable prospect of sufficient maintenance during the remainder of his life's work. Turn, then, to the administration of public patronage; for it is there, if anywhere, that some practical suggestions may hopefully be made. If recently-published statistics are trustworthy, the livings in public patronage amount to half, or slightly more than half, the entire number of benefices in the Church of England. Dividing these again, we find nearly half, that is, about 3,000, in Episcopal or Capitular hands. As the right of presenting to these benefices has not been purchased, and cannot be sold, we are quit of that troublesome element in the question: the conditions of the trust are, in this case, beyond dispute. It is true, indeed, of all patrons, private and public alike, that they ought (as has been said) "by their names to be *patroni*, not *prædones*, of their churches =," but it is difficult to bring the obligation home to the man who may say of his right of patronage, "With a great sum obtained I this." Official persons, especially persons in ecclesiastical office, must admit that the right of patronage is, and can be—in their case at least—nothing else but a solemn trust. It has been otherwise regarded in practice, we all know,—not only by the world, but by many who have been highly and deservedly esteemed in the Church. Their practice, however, has not ventured to call theory to its aid: nepotism may find abundant excuse: I do not know that it has ever attempted a defence. It may be assumed, perhaps, that no rights of property would now be set up to bar the enactment of any really good scheme for the employment of public ecclesiastical patronage in the general interest of the Church.

Such a policy, indeed, as far as regards Capitular patronage, has actually been initiated. The enactment of the 44th clause of the 3d and 4th Victoria, cap. 113, is, as far as I know, the only good turn Parliament has done to the Chapters,—always excepting its numerous and wholesome provisions for reducing their estates.

Even this one good turn, this one miserable instalment of salutary reform, has been greatly marred by the blunders of its phraseology, and by the long postponement of its operation. Passed more than twenty-seven years ago, it is only within the last two years beginning to take effect by the decease of the dignitaries whose interests—most unreasonably in the particular case—it saved. It was just, no doubt, to save their personal emoluments and their lawful privileges: but the power to dispose unconditionally of Capitular benefices to kinsmen was no lawful right, and ought not to have been preserved for a single day. The clause, however, is coming into operation at last: it provides that every benefice in Capitular patronage must be given either to one of the cathedral clergy or to an incumbent or curate of five years' standing in the diocese. This is excellent, as far as it goes; that is, if no astute chapter-clerk finds a way to drive a coach-and-six through it. But it does not touch one of the most serious evils in the case—I mean the devolution of corporate responsibilities into private hands. Capitular patronage has been practically administered, not by the Chapters, but by individual members of them. And here I must take leave to differ, though in many points I agree with him, from a respected writer on this subject in my own diocese. Mr. Bartholomew, in his vigorous addresses on Church patronage to the Ruridecanal Chapter over which he presides, recommends the absolute transference of all Capitular patronage to the Bishops, mainly on the ground that patronage can never be safely entrusted to *bodies* of men. I maintain, on the contrary, that the evil has arisen chiefly from the very fact that the bodies have abdicated their function, and resigned it into private hands. For my own part, I should very much regret the abolition of Capitular patronage, as, indeed, I should regret anything which lessened the usefulness and dignity of the Chapters of our cathedrals. Is not the problem rather how to make them *more* useful, more influential, more conformable to the purposes for which they were founded? So I at least have thought ever since I read a letter on the subject addressed to Mr. Gladstone, nearly thirty years ago, bearing the name—since honoured in two hemispheres—of George Augustus Selwyn. In respect to their patronage, this might easily be done. Their true ecclesiastical position is that of advisers and assessors to the Bishop. That position, in respect to patronage, might be so defined as to preserve their independence, and yet to shut the door against probable abuse. I will venture to suggest the means.

Taking the 44th clause of the 3d and 4th Victoria, cap. 113, to which I have referred as a starting-point, we might have it enacted that at some fixed time in every year, the Chapter, including all its non-residentiary members, should meet in the Chapter-house, and there agree on a list of clergymen, qualified as mentioned in the aforesaid clause, not fewer (say) than twenty in number, to be recommended to the Bishop as fit to be preferred. Then, upon the vacancy of any benefice in the patronage of the Chapter, the Bishop

should appoint out of that list the clergyman best fitted in his judgment for the particular case. The list should at once be made public, and it should be an unalterable condition of election, that every name placed upon it should have a clear majority of the vote of the electors present, such majority being not less than one-third of the whole Capitular body. The advantages of such a scheme are obvious. In the first place it would render a corrupt or interested appointment impracticable, otherwise than by collusion between the Bishop and the whole body of residentiary and non-resident members of the Chapter. In the next place it would collect the testimony of the principal clergy of a diocese—for these are commonly to be found among non-residentiaries of the cathedral—to the work and deserts of their younger brethren in the ministry. Thirdly it would facilitate the selection of the right man for the particular post, leaving that selection within certain limits to the person especially bound to look to it—the Bishop of the diocese. Lastly—and this is not the least important point; it would furnish a list of eligible presentees to other patrons desirous of doing their duty to the Church in the administration of their trust. I have known more than one instance of unfortunate appointments, made in good faith by their patrons who had no means of acquainting themselves with the qualifications of their presentees. In this way, Chapter patronage, which has been of all classes of patronage the least accessible to the friendless, though deserving, clergyman, might become his best hope. It might indirectly influence the whole system of appointment to the benefices in the Church.

Nor can it be alleged that the principle of the scheme is new. In late years we have made a great change in the mode of our public secular appointments, because we found the plan of private, irresponsible nomination liable to abuse. If we look to ecclesiastical precedents, there is a long chapter of the Tridentine Decrees on Reformation, providing a Board of Examiners, to be approved by the Diocesan Synod, who shall make a report of the clerics whom they shall judge “fit by age, morals, learning, prudence, and other suitable qualifications, to govern a vacant church: and out of these the Bishop shall select whom he shall judge most fit of all.”<sup>1</sup> At home we have analogous precedents of another kind. William III., an undue favourer of ecclesiastical authority, issued a commission, is well known, to the Archbishop of Canterbury and four other Bishops, to recommend to him fit persons for all vacant Crown livings, and even for the higher dignities of the Church, binding himself to receive no nomination to benefices which had not been previously submitted to them.<sup>2</sup> It is too much to hope that a sense of duty and responsibility which dictated the issue of the Royal Commission may one day influence again the distribution of Church patronage vested even in political hands?

It is proper to add, as an authority for the proposal to give

<sup>1</sup> *Conc. Trid.*, sess. xxiv. cap. xviii.

<sup>2</sup> *Cardwell's Documentary Annals*, vol. ii. p. 403.

non-residentiary members of Chapters a voice in the presentation to benefices, that this suggestion occurs among the recommendations of the Cathedral Commissioners in their admirable report.<sup>1</sup> Nor should I be unwilling—though I have ventured to suggest an important variation from it—to accept the proposal in the report as it stands. The difficulty is, either way, to draw up such regulations for the election to vacant benefices as would effectually counteract the tendency of corporations to merge their common responsibilities in a succession of private transactions, sometimes designated by a shorter and coarser word. The plan of leaving the final selection to the Bishop appeared to furnish the best promise of a salutary check, while it would not abolish the Capitular right of patronage itself. Few, I trust, will be offended at the suggestion that some check is required. Conscientious men always rejoice at restraints that come in aid of their own infirm resolves to do right. We can all understand the reasons which may make it very difficult, as things are, for a Canon to refuse a living in his gift to an unworthy kinsman: the very refusal may be interpreted as a stigma of unworthiness. What a relief it might be to him to be *obliged* to join in bestowing it on a worthier clerk. My position however, is, that he has no livings of right in his private gift, modern practice notwithstanding. That position is borne out—to quote but one authority—by the Visitation Articles of Archbishop Laud to the Chapter of Sarum. His inquiry runs—“Whether the advowsons of benefices in the gift of your church be not passed by balls or sortitions to private residentiaries, and whether this be agreeable to the statutes of our church? Item, whether this course take not away hope of preferment from them that take pains in preaching in or near about your cathedral church?” I should answer the latter question now in the affirmative; but I should judge that many more painstaking preachers than the Archbishop dreamed of are now-a-days disappointed, and that there are more homes in our time saddened by the sickness of heart which comes from that hope deferred.

I disclaimed at the outset all expectation of seeing the system of private patronage at present materially changed. One limitation of it, however, there is, which I may perhaps be allowed to suggest; and I offer it with the greater confidence, because there is hardly a letter, article, or pamphlet on the subject, in which it has not been approved. I would propose that the requirement of five years' previous service in the ministry, imposed hereafter by statute on the candidates for Capitular preferment, be made a condition of *all* preferment. Remember that the discretion of private patrons is already restrained in some particulars. It is no longer possible, as of old,

<sup>1</sup> The recommendation of the Commissioners is, “that in any case where a benefice in the patronage of a Chapter is not conferred upon a member of the Cathedral body, the right of presentation (saving existing rights) be vested in the Greater Chapter.” How greatly the Church would gain in this, and many other respects, if that report were acted upon, Churchmen do not need to be told.



to confer benefices on children (for instance) or aliens. A presentee must be by law in Priest's Orders,—of a certain age,—able to pass a certain examination. Would it be much to add that he must have been five years in Holy Orders, and for one at least of those years have been serving some cure with the Bishop's licence? If it be said that it is hard for the younger son, who has looked to the family living as his patrimony, to wait for it four years, I might answer that it is much harder for the great body of curates to wait ten, fifteen, or twenty years; but I would rather reply that it is for the real benefit of the young man himself, to have had some experience of parochial work before he undertakes the sole responsibility of it, and that he will be a happier man all his life if he has learned to obey before he begins to command. There are cases, too, in which it is good for a man to have a few years' absence from the scenes and companions of his youthful sports, before he appears among them again as a pastor of souls. In almost every case it is probable that the Church will be better served, if her ministers have gone through some apprenticeship in their difficult work. If this discussion should lead us to a serious inquiry into the value of the proviso I have now suggested, it will not have been held in vain.

I feel that I ought to apologise to the Congress for passing over many of the principal topics belonging to the inquiry which has been assigned to me. The law of Simony, for instance, might have had a paper to itself. I might have spoken of patronage by trustees—by ratepayers—by lay corporations. I might have discussed the schemes of Church patronage adopted in some of our colonial dioceses under the authority of their respective Synods. With still greater ease I might have declaimed on the iniquities of patrons, and have drawn the portrait of an ideal Church. I have done what seemed more useful. I have simply wished to stand on the vantage-ground of a modern statute, and to suggest the way forward to practical improvement in the direction in which that statute points. There are those present who might support such improvements in the Upper House of Parliament; one especially, to whom all Churchmen are deeply indebted for his recent endeavours to satisfy the Church's needs—endeavours thwarted indeed for the present, but surely not to be thwarted for ever. What I have suggested would be no great progress perhaps; but it would be real progress, I venture to think, which public opinion in the Church is already prepared to approve. It is the province of such a meeting as this to give expression to that opinion, when it has been formed: it is its proper triumph, when, through the influence of its proceedings, opinion is developed into action,—when, at its bidding, grievances are removed, and just complaint is silenced by timely reform.

## ADDRESSES AND DISCUSSION.

BERESFORD HOPE, M.P.—My lords, ladies, and gentlemen,—the key-note of discussion has been admirably struck by Mr. Mackarness, and it is my intention to follow it. I do so, agreeing generally with many of the points he has raised, and upon the same main principle—amendment and not revolution. Well, this question of patronage is more complex than at first sight may appear. For let us consider what the constitutional position of the Church of England is—that position which I dare affirm, its liberties are more thoroughly based than I believe is generally understood to be the case. It is the position which the law gives our freeholder against the aggressions of the State, of the Bishop, of the newspaper, in the circumstance that the cure of souls is the incumbent's freehold—that *Persona* of the Church, the Person, the "Parson"—not the stipendiary or the salary of any man. I say that that is the special distinction of the Church of England (it was that of other Churches before 1789) and I pray God that it always remain so in this realm of England. On it hinges the question of patronage. The question is not merely to name an official, not merely to appoint a stipendiary, but to appoint a freeholder—some one worthy to take upon himself the responsibilities which the freehold carries with it. So we see that patronage is a very complex matter. It is a matter of Law is involved. Political and legal as well as moral and spiritual things ; and therefore in proportion as the matter with which we have to deal is a matter of things precious—namely, the souls of men—infinite caution as well as self-denial must be brought to its discussion. Are we prepared to change our

The system of patronage in the Church of England may be described as a matter of infinite practical variety. I cannot add up at this moment how many of the various forms of patronage, all flowing simultaneously, we have. There are the Bishop, the Crown—that is to say, the Prime Minister—the Chancellor, the Justices, the Trustees, the Squire, and so on. Are you prepared to alter this variety? If you will you alter it? and what will the result of your alteration be? First of all a moral result will be that that great and glorious comprehensiveness of our Church which is her distinguishing quality, and which we heard so well explained by the Bishop of Norwich yesterday, will be diminished; so that men of different frames of mind, and men of different temperaments, will find it more and more difficult to

Then again, if you pass a confiscatory measure, whom are you to enfeeble? Will you enfeeble the congregations? What is a congregation? Is any man Utopian enough to think that it can be made to mean the communicants only? No, if you give patronage to a congregation, you give it to the seat-holder—you give it to the pew-renter; you give it to the placards, and "sandwiches" in the open streets; you will have canonical sermons, till faith and morals, learning and piety, are forgotten. Are you prepared to give it to the Crown, and reduce the good old Church of England to a Department of Public Worship with a Secretary of State sitting over its door? Perhaps you would give it to the Bishops? Anxious as I am to maintain

Episcopacy in its apostolical authority, I would beg you not to overload it with much responsibility. If you give this power to the Bishop, you must either alter the mode of making Episcopal appointments, or keep it as it is. If you alter it, at once in for a revolution; if you keep it as it is, you give the Bishop a character which he has not now; for the time may come when the country will be influential people with a good many householders, and the Minister of State will not be less anxious than Queen Elizabeth was to "tune the pulpits" of the country. Keep the appointment of Bishops as it is while you overlay the Episcopal system with a vast augmentation of patronage, and don't you think that the Patronage system, if not in name, will in deed become a Minister of Public Worship? Thus we return to the good old freehold system; and that, I say, we must try to amend in the sight of God and in view of our great responsibilities. As to the trustee system I shall dismiss that in a very few words. Can any man lay his hand on his conscience and say it is a desirable system? Has it not been the battle-field of different opinions in the Church—first invented by one and then taken up by another? It may be necessary evil, but I should be very glad indeed to see its exercise duly checked. I must point out one danger that might arise from it. Hitherto there have been no parties in the Church; but now there is a third party—the party of no-belief; and conceivable that this party of no-belief might be willing to secure pulpits in Wolverhampton, Manchester, and other large towns by the system of trustee

churches? Therefore I dismiss that question, and come back to my main point—to that which I would name squire patronage—that is to say, the patronage of country-livings in the hands of the neighbouring proprietors; and that system, I believe, in its broad features, to be essential to the well-being of our Church. I wish it to be purified, for these are not days when known abuses can or ought to stand. These are days when those who wish what is right and pure in the sight of God are bound to look around for what is wrong, and to provide for it a remedy. What I would say, then, of squire patronage is this,—it is patronage placed in the hands of a man of education, of means, of habits of observation, subject to those laws of society which though perhaps beginning from a human motive, are, upon the whole, useful and salutary to the man who is under their control; it is patronage placed in the hands of a man who is, of all others, likely to make a decent and intelligible use of his right of nomination. As long as it is kept there, I defy you to find a better method. Its evils are simony, jobbing, nepotism, and the system of trying to make money of the property. You have all heard strong denunciations of the sale of livings. But how are you to prevent it, seeing that livings are to be freeholds? Are we to say, “In Heaven’s name, don’t sell your living on any account?” Well, but suppose the squire is a spendthrift, or has gone to the bad at Newmarket, or has run the country or has turned Mormon? Suppose he is a Jew? Would you not allow such a person the opportunity of transferring his living into the hands of some one more likely to make a better use of it than he would himself? That you must do, unless you mean for ever to saddle the living with an unknown, non-resident patron, instead of the new squire living in the parish which the old one has left. I say, regulate the matter; don’t abolish it. One suggestion I would make is, that whenever the sale of a living takes place a royalty shall be charged upon the bargain. Of course, the purchaser would have in the first instance to pay it, but eventually it would come out of the pocket of the vendor; and I would allow it to go at the discretion of the Bishop to the augmentation of the benefice itself, or of some other poor living in the diocese. This system of charging a royalty on the sale, under even more stringent regulations, might also be applied to the sale of the next turn of the presentation. That is a very offensive system, but I don’t see how we can get rid of it; though apprehend it may be regulated by stricter examinations, by strengthening the Bishop’s hands, and by preventing him from suffering, as the venerable Bishop of Exeter has just suffered, in the cause of righteousness. Above all things, we must make the rule as strong and as stringent as possible—that never in the case of the sale of a new presentation should the royalty charged upon it be applicable to the augmentation of that particular living. Then we must limit the power of exchanging livings. Many clergymen appear to conceive that they have a right to exchange their livings as the like; but it is a wrong equally to the congregation, to the Church at large, and to the patron. What can be such a rebuff to a conscientious patron as if, after he has taken all reasonable pains to find the right man for the cure of souls in his parish, his nominee should come to him and claim as of right that somebody else of whom he knows nothing, and of whom he has never heard, should be put into the living in his stead? Then there comes another abuse, which is to the clergy—the bond of resignation. How are you to deal with that practice? If you abolish the system altogether, bad as it is, you will only put it into the minds of unconscientious men to give the cure of souls to some clergyman whose sole qualification is to be eighty years of age or to be reckoned a bad life at an insurance office—whereas if a young man is put in the living you may at all events get vigour, energy, desire of onwardness. Why not fairly say that when a patron has a person in his eye whom he thinks of for his living he may register in the Bishop’s Court a delay of the appointment for a term of year during which time the Bishop may put a curate in charge of the benefice with the whole stipend during that term? That would give the Bishop a very reasonable opportunity of rewarding good conduct, and it would cut away half the scandal which arises from bonds of resignation, and which has gone further than anything else to give a worldly aspect to the system of family patronage. I would then subject the nominee to a *bond fide* examination. As to the period during which it is purposed that under certain cases, a future incumbent should serve a probationary term in the diocese, I do not mean to discuss whether five years would be too long or too short term; I only say that some rule of the sort might be laid down. At the same time I am decidedly opposed to confining all preferment to the clergy already in the diocese. To do this would be to prohibit rewarding exceptional merit, and it would especially press severely on that class which has already been hit very hard—the learned clergy. The inexorable clock forbids me to reply to Mr. Mackarness’s observations on family patronage; but I say again that the responsibility of the owner of the soil extends

the moral and spiritual as well as the material well-being of his belongings. I would have you remove from the political trader in Nonconformity all occasions out of which he may make capital or which may enable him to sneer at the Church. Above all things we must look beyond public opinion, and recollect that we shall all—Bishops, clergy, laity, patrons, nominee, and flock, have to render an account for these, as for all things else, before the great white throne.

The Rev. CANON TREVOR.—In the paper which we have just heard read, I am afraid we have not been kept entirely out of the region of Utopia. One or two things that were suggested in it, must have commended themselves to general support; but when my friend Mr. Mackarness proposes that the Chapter should present a tolerably large list of persons, to be at the time made public, and that the Bishop should out of that list make the selection, I really could not help thinking that the Chapter he had in his eye must have been the Metropolitan Chapter of Utopia itself. No other Chapter would hear of it for a moment. It would not be possible, or even desirable, that any such arrangement should be adopted. In fact it would be the exact opposite of the most valuable suggestion that Mr. Mackarness' paper contained. He spoke with very great truth when he said that the real fault in the administration of capitular patronage rose from the corporate body abdicating its functions, and permitting appointments to its livings to fall into the hands of some of its members, to be exercised by them as of private right; yet his proposition is not corporate nomination—that is nomination made by the common voice of the Chapter—but private disposition by the Bishop of the diocese; in fact he would go back to private gift instead of appointment by the common voice. Now I apprehend that one of the very best forms of patronage in the Church is capitular patronage, if only it be administered by the public voice of the Chapter. Many Chapters are composed of a large number of members resident in different parts of the diocese, and as well aware as any one can be, of the merits and deservings of the younger portion of the clergy. If the whole of these Chapters were assembled for the purpose, I believe the appointments they would make would commend themselves to the mind and conscience of the Church. But what is the course that is really taken? Why, the larger portion of the Chapter have consented, contrary to their Statutes—at least it is so in the Cathedral to which I belong—to resign into the hands of its resident members their common trust; and the resident members think it simplifies matters to divide the appointments—supposing that they are four in number—into four parts, each member taking his share and treating it as if it were in his private administration. Mr. Mackarness thinks the neck of the system has been broken, and quotes a recent Act of Parliament; but let him not flatter himself that it will require any great astuteness in a chapter-clerk to drive a coach and six through its clauses. It has already been done. The Act is of no use except for the restriction that the clergyman who is to receive the appointment shall have resided five years in the diocese. I think that a very wise provision, and without it the whole evil would remain untouched.

Some reference has been made to Crown patronage. In my humble opinion none is better administered. I look at the cathedrals, and I ask whether any patronage has been better administered than some of the late appointments of Deans? Many of our most eminent men have been selected for deaneries, and I expect these appointments will have a great effect in reforming the administration of Chapter patronage, and at the same time in setting a good example to the whole country. If we could only reform our present system—if we could but assemble a numerous Chapter, and have appointments made by the common voice—I do not believe that any one thing would do so much to improve the administration of patronage amongst all classes of society. How can you expect the lay patron to look upon his trust as any thing but a matter of private right, when he sees the Canon residentiary doing the same with his trust? But if it were known that the cathedral clergy were from time to time collected seriously to deliberate upon the bestowal of their patronage, then the cathedral would set an example which I believe the private patron would gradually learn to follow, and the result would be the introduction of a better system. I thought the papers on the next subject were to be read before the discussion upon this was commenced, so that one might have been able to connect the two together, I will however, add one remark—I hope the curates will turn their minds to what is the real remedy of their grievances. That remedy lies in the more efficient distribution of the patronage of the Church; it is that to which the curate must look for the chance of exchanging his position. I am far from seeking to depreciate the extent of his grievances, still he must not think that his position will be necessarily improved by becoming an incumbent. I was myself a curate for twenty-two years. I exchanged a curacy for a benefice, and though I have had a chancery suit and doubled its value, I don't get as much from it as I used to receive as a curate.

The BISHOP of OXFORD (who was received with loud cheers) said—As your chairman thinks it desirable that one occupying the office I hold, should say a few words on this subject, I venture to come forward, for I believe it to be one of the most important matter to which our attention can possibly be directed. (Cheers.) In the first place, I should like to lay this down as the real guiding star of my own views, namely, that the evils of which we complain can be remedied by raising the public conscience upon this matter. (Cheers.) Now, if that is so, what it becomes this Conference to mark is this, that all attempts to mend the evil by hedging round the exercise of patronage with certain fixed particulars and invariable rules, will only diminish the sense of responsibility in those who have to exercise it. Take, for instance, that most plausible of all suggested regulations—the five years' qualification. Why the direct result of adopting that rule would be to make patrons say, "I have waited five years, and now I will put in my son. You cannot expect more of me. I have waited the whole five years." That, I think will be the direct result of adopting an artificial rule instead of appealing to the conscience of the patron, instead of inducing him to ask himself, "Is this really the man for the post?" You lead him to deal in this trifling spirit with his conscience. It seems to me, therefore, that you must be very cautious how you trust to these artificial safeguards, instead of appealing to the public conscience of the Church in the matter. (Cheers.) I agree that it is a great blessing to the Church of England that there should be such a large number of different kinds of patronage. I should be exceedingly sorry to see it all placed in the hands of the Bishop. (Cheers.) I think that that would be a fatal step; but in speaking thus, I exclude that most considerable kind of patronage, the buying and selling of next presentations, which I believe to be the greatest sore in the whole of the present system of the Church of England. (Cheers.) Talk of raising the public conscience and of rendering the sense of public responsibility more real, and then endeavour to combine with that a system which enables a man to buy and sell the care of souls! Why, the two things seem to me to be absolutely contradictory the one of the other. (Renewed cheering.) Upon this point I must differ from my dear and honoured friend, the Lord Harrowby. I believe the system is a miserable and degrading one. Instead of agreeing with him that there is nothing of a mercantile character about it, alas! my experience has satisfied me, that it is the most horrible mercantile system that can be conceived. (Loud cheers.) There are persons in almost every diocese, who are in the habit of buying livings, holding them for a little time, then selling them and getting a little profit on each transaction, and these are a class who are created by this most vicious and degrading system. (Cheers.) What the remedy for it is, cannot tell; but it seems to me that the living should go with the property. It is a providential arrangement that the owner of the soil should take a deep interest in the welfare of the people around him. If he is a man of any conscience at all, he will provide fit cottages for them to dwell in, and will see that schools are provided in which the children of his tenants are taught. It seems, therefore, a providential arrangement that he should also have the appointment of the minister. Let the living go with the property, and I see no evil in it; but the buying and selling of appointments as a matter of wretched profit seems to me to be the most degrading thing in our whole system. (Cheers.) My excellent friend, Mr. Beresford Hope, who talks about exchanges, appears to have misapprehended the state of the case. No clergyman can exchange his living without the consent both of his patron and of the Bishop. Instead of thinking that any good could be got by tying up things together I believe that it is the very tightness with which things are tied up that creates our difficulties. I think it would be a very excellent thing if a man who has no voice but who has a very large church to speak in, were able, with the approval of the Bishop, to exchange with some other clergyman who has a very loud voice and a very small church to speak in. The poor little mouse has perhaps got a living which he cannot exchange. Perhaps it is worth 200*l.* a year more than the other benefice, as he cannot afford to give up the difference; but why should he not be allowed to exchange on fair terms, so that the round man may be put into the round hole, and the square man into the square hole. (Cheers and laughter.) I believe that there are other and greater inequalities and unfitnesses that might be cured in the same way. There is, perhaps, a man put into a town parish who would do admirably well for that country, but who may spoil perhaps for the next fifty years the prospects of that church in that town; while there is perhaps close by a man thirsting to expend his whole soul in preaching Christ in a large town, who is completely thrown away upon a little country parish, and who, without the least thought of breaking the law, simony would be glad to exchange with him. Surely we ought to do all in our power to facilitate such an arrangement. (Cheers.) I must be stopped by the

dreadful little bell—(a growl)—and therefore will conclude by repeating what I have said—let us try to raise the public conscience of the Church, and then give every facility we can for getting every man into the place for which he is best fitted. (Loud cheers.)

The Rev. W. J. BEAMONT.—I agree with previous speakers that it is a great advantage to have many different kinds of patronage, and I think it would be a great mistake if it were all in the same hands. No doubt it is very difficult to correct the present system when unfit appointments have been made; but the Church does give a check, and it only needs that that check should be more conscientiously applied. For if the Church does not give an absolute veto to the people upon improper appointments—and it would be very undesirable if she did—she does provide a mode of complaint where a clergyman does not do his duty as a faithful minister of God. There are periodical questions put to the churchwardens by the Bishops or Archdeacons, as to the manner in which the clergyman performs his duties; and it is only necessary to stimulate the churchwardens to a more conscientious discharge of their functions in replying to these questions. If the churchwardens would always present their clergyman if he neglected his duty, and if the Bishop would then issue a commission to enquire whether the complaint was well founded, I believe that a great deal might be done. I believe also that the Bishop would be supported by public opinion, especially if he took counsel with his Diocesan Synod, and issued his commission of enquiry upon its advice. (Cheers.)

The EARL OF HARROWBY.—If this Congress had borne no other fruit than this discussion, I think there would have been quite sufficient to justify those who called it together; for there is no subject with respect to which the influence of public opinion is more important to produce the desired effect. It is just one of those cases in which it is the more necessary to act upon the mind of the community before any direct legislation can be undertaken; and in which the result of such discussions on patrons is more likely to promote the welfare of the Church than any legislation. In the first instance, we are met with the serious difficulty that an incumbent once appointed is practically irremovable. A man may have no serious vices, or he may have vices which are not easy to prove, or which people are slow to attempt to prove; still he may be wholly unfit for the position he holds, and yet he is irremovable. He may remain fifty years in his cure, and do irreparable injury to the flock over which he is placed. I do think, therefore, that there ought to be a qualified *veto* in the parishioners, and there ought to be an opportunity given to the people to come forward and state their objections on the first appointment. It is quite unfit, for instance, that a man with a weak voice should have committed to his charge a benefice with an enormous church. He may have every other virtue under the sun, but he is not fit for that particular work—he is not the man to preach before that congregation; for you ought to have a man for it who has a voice that can fill the place. I do not propose that the congregation should have an absolute *veto* like that which produced the disruption in the Scottish Church, but they ought to be able to state the objections which they may feel to the appointment, and let their reasons be heard. Now this would of course be a great innovation; but we have fallen upon times when we must not shrink from any innovation for which good cause can be shown. (Cheers.) I know that very much objection is made to the sale of livings. Of course it is a very offensive thing to see advowsons advertised for sale with descriptions of the attractions of the place, and so forth. But it would be any how very difficult to prevent secret transactions—where there are those who wish to buy and those who wish to sell. It is very difficult to prevent an understanding from being arrived at between the two. But let us look at the matter as a practical question; and I doubt whether the sale of livings is a very bad thing in itself, though it is undoubtedly offensive. People don't buy and sell livings as a marketable transaction. How is a man of property with no patronage of his own, who happens to have a son of good disposition, of steady and approved life—how is that man to place his deserving son except by the purchase of a living? I appeal to the experience of the Bishops around me—(loud cries of "No, No!")—whether those who have obtained livings in this way are the worst pastors in their dioceses? The means by which a man has secured his appointment are no doubt matters of importance; but they are certainly not of the same importance as the question of his fitness. A suggestion has been made that there should be an interval of at least five years between the ordination of a clergyman and the period at which he should be entrusted with the sole charge of a parish. I quite agree in the suggestion, and I believe that it would be desirable that a larger portion of that five years than at present should be passed in the diaconate. (Cheers.) I do not think a year's diaconate is a proper qualification in which to assume the functions of a priest; and I should

be glad to see the diaconate not made so irrevocable a step as it is now. It should rather be a season of trial to the man himself, in order that he may see whether he ought to persevere and take upon himself the indelible character of full Orders. (Cheers.) The five years' interval would be of the highest value. It would prevent a great number of jobs—it would give time for consideration and for the development of character—it would give a man time to try himself and to be tried, before he is entrusted with the enormous power which is confided to the incumbent of a living—before he is put into a position from which he cannot be removed except for gross and proved immorality. (Cheers.) The subject of patronage is an endless one, and it is one that is felt by dissenters as well as by ourselves. The difficulties attending the appointment and removal of ministers embarrass every class of religionists in every country. Amongst the dissenters any great contributor to the stipend of the minister has a large share in his appointment, and is practically a patron; on the other hand there is very frequently no other way of getting rid of the minister when once appointed than to starve him out. Amongst the Wesleyans—one of the most useful religious bodies in the country—I believe that the maintenance of the minister is provided for, not out of the separate funds of the particular congregation, but out of the gross funds which are placed in the hands of the Conference. I do not say but that is not in some respects a useful provision, but it has the effect of depriving the congregation of the opportunity of starving out the minister in case of need. There is one other point, the effect of which upon the distribution of Bishop's livings has not been generally observed—namely, the increase in their value. In the diocese of York every Bishop's living has been raised to 300*l.* a year. This will have an important influence in its distribution, even if it is not altogether a safeguard against nepotism; for whereas the Bishop had formerly but one or two opportunities of doing anything for his family, and was therefore tempted so to employ such rare opportunities when they presented themselves, now having larger opportunities, he will not be under this pressure, the livings in his gift will be dealt with apart from family considerations. This increase of the value of episcopal patronage is thus a great security against nepotism, and at the same time is a great advantage to the curate, by giving the Bishops more frequent opportunities of rewarding deserving clergymen. I regard this discussion as one of the most useful that could have taken place. It will operate as much upon the minds of the laity as the clergy—who require improvement quite as much. Indeed, there is sometimes no species of patronage so ill administered as the patronage which the incumbent of a large parish at times enjoys. Such an incumbent will sometimes dispose of his patronage very improperly—I do not say dishonestly,—but he will use it to get rid of an inconvenient curate at the expense of the dependent parish. (Cheers.)

The subject then dropped.

## THE POSITION OF STIPENDIARY CURATES.

The Rev. J. J. HALCOMBE (Charterhouse) read the following Paper:—

The position of the unbeneficed curates of the Church of England is in theory strictly analogous to that of the junior members of any other profession or calling, *i.e.* one of apprenticeship. Theoretically the curate is really better off than he has any right to expect to be, because on the supposition that he is merely passing through the temporary and initial stage of his calling in life, he is in a decidedly better position than he would be in any other profession. Practically, however, the analogy does not hold good inasmuch as all the more important conditions which ordinarily belong to the earlier stage of professional life are in the case of the curate violated.

It is to this wide difference between the curate's position as it is

supposed to be, and as it really is, that we must attribute the difference of opinion existing on this subject. It is the old story of the shield with two sides. Both parties in the argument are positive, because, looking at the matter from their own point of view, both are right.

I must carry your minds back to the end of the last century. At that time we find stipendiary curates just struggling out of a position which happily we can scarcely credit at the present day. To give a single illustration, we read of three curates in the Diocese of Lincoln discharging the duties of twenty parishes! At the same time curates as a body are described as "languishing in poverty and obscurity," and "rarely receiving more than 50*l.* a year stipend," indeed so great and notorious was the curates' poverty that on an Act being passed virtually doing away with this plurality of curacies, a Bill, entitled "The Curates' Relief Bill," was carried at the same time, by which a sum of 8,000*l.* was voted, to be lodged in the hands of different bankers throughout the country for the immediate relief of the most necessitous amongst them. The circumstances which led to these measures being passed are as instructive as they are curious. There were premonitory signs of an approaching revival of religious feeling in the country. As usual, there was a small party with more zeal than discretion. They soon found out that an obselete and almost forgotten statute of the reign of Henry VIII. armed them with unlimited power—a power which, if it had been wielded judiciously, would, in the then spirit of the times, have enabled them practically to bring about a real and important reform. But they did not so use it. On the contrary, they strained the mere letter of the law to the very utmost. The natural result followed. A reaction in public feeling took place, and a Bill was passed entitled "Spiritual Persons' Relief Bill," legalising non-residence and pluralities, and thus rendering all reform in these matters impossible until the Act was repealed.

But, grievous as was this blow to Church progress, it was not without some good effect; it led to the provision that in every parish where an incumbent did not reside a curate should. By this means the plurality of curacies was at any rate abolished, and a marked improvement in the curates' position dates from this time. On the whole we may say that curates during the early part of this century occupied, as they do now, a position entirely without parallel in any other profession, a position very unsatisfactory in a pecuniary point of view, and one which afforded a more than usually uncertain prospect of preferment. On the other hand, there was much to compensate for these pecuniary disadvantages. The position was an independent, and generally a tolerably permanent one, and, above all, it gave free scope for the responsible discharge of the duties of a profession which, more than any other, compensates for the loss of mere worldly advantages.

The Act abolishing pluralities (passed in the year 1838), by enforcing residence on the part of every incumbent, necessitated



the gradual but sure extinction of the then existing body of curates. But what became of them? They were simply converted into a given number of incumbents by the legalising of the position which they had previously held. But it is important to observe that no additional provision was made for them. No addition was made to the Church endowments. True, something was gained by redistribution; the incomes of a given number of men were equalised; from a purely financial point of view, the increase of the number of incumbents at the expense of the amount of the larger professional incomes was at the best but a questionable gain, inasmuch as equality and mediocrity of income have a natural tendency to result in equality and mediocrity of talent. As far then as the former 5,000 curates concerned, even up to the present time there has been no promotion for them in a pecuniary point of view.

At the same time a fresh body of 5,000 curates, imperatively demanded for by the increase of the population, had been created. These men found themselves in a position inferior in its immediate circumstances to that which had been occupied by the class to which they succeeded; at the same time their prospect of pecuniary advancement was greatly less than that of their predecessors had been, inasmuch as there were 10,000 candidates instead of 5,000, for 5,000 or 6,000 livings, representing the only real provision which the endowments of the Church afforded.

I need not point out that the newly promoted incumbents, &c. former curates, having to share their chance of pecuniary advancement with this fresh body of competitors, were losers rather than gainers by their promotion.

There is a popular idea that within the last thirty years additions have been made to the endowments of the Church sufficient to provide for the increased number of clergy. The total additions, however, from all sources can be shown to be less than a sum representing 400,000*l.* a year, whilst 3,000 benefices have been created. At the same time an additional charge upon the endowment fully equal to this amount has been made for the support of the newly-created body of curates. As a matter of fact, therefore, the number of beneficed clergy has been increased nearly 3,000, whilst the addition which has been made to the endowments upon which they are to be supported is merely nominal.

One result of all this has been a reduction of the average income of the beneficed clergy which cannot but materially affect the position of the unbeneficed. From the only parliamentary return obtainable, it would seem that, during six years, ending in 1870, the average of annual values returned had decreased from 246*l.* a year. Supposing the decrease to have gone on at the same rate (owing to the creation of churches without sufficient endowments), the average income of incumbents at the present time would be about 210*l.* a year, or, deducting the amount payable to stipendiary curates, 180*l.* a year, whilst the average income of 18,000 parochial clergy amounts to just 150*l.* a year.

What remedial measures then can be proposed? Proceeding on the supposition that the only true basis of Church Extension is Church Reform, we should first, I think, direct our efforts against an evil which, whilst it acts most prejudicially on the interests of the unbeneficed clergy, is also a grievous scandal—the buying and selling of livings. Wherever Church patronage is in the hands of persons who buy and sell it, *it should be redeemed by Church Funds*. No advowson is ever sold the value of which at some time or other is not reduced to an almost nominal sum on a fresh appointment being made. For a comparatively small sum, then, the patronage of such livings might be redeemed by the Ecclesiastical Commissioners, and vested in the Bishop of the diocese in which they are situated, with certain conditions attached which would secure their being bestowed in distinct recognition of meritorious service in the diocese. The good which would thus be done would probably be infinitely greater than could be effected at the same cost in any other way. The principle of this measure is not new; it was strongly urged in 1804, in the debate on the Universities' Advowson Bill, when the Archbishop of Canterbury, speaking of the patronage which was afloat in the market, and every day bought and sold under circumstances injurious to the establishment of the Church and the interests of religion, and, he believed, against the laws of the realm, pointed out how advantageously and at how small cost it might be placed in better hands. After sixty years, Archbishop Moore's words find an echo in this Congress! His views were greatly in advance of his own times. It is our business to show that he was not in advance of Churchmen in 1867.

The second provision would have a double object, the removal of the injustice done to those who represent the former curates—I mean the incumbents of small livings,—and the improving the position of the present body of curates. Looking to all the circumstances of the case, the only feasible means of effecting this double object, however gigantic the work may seem, would be the augmentation of say 3,000 of the smallest livings, on the condition that only curates who had been engaged in parochial work for at least seven years should be eligible to them; faithful service would in this way be recognised, whilst there would be no danger of patrons being driven to appoint merely the oldest curate without respect to his efficiency. If, as each living fell vacant, no appointment was made until it was raised to 300*l.* a year, the Bishop being empowered to make a mere temporary arrangement, the Ecclesiastical Commissioners making some allowance (if the endowment and house was not sufficient) for the service of a curate, there can, I think, be little doubt that in the great majority of cases the public, the parish, the diocese, and the Ecclesiastical Commissioners would, between them, readily raise the requisite amount. Supposing the number of livings to be augmented on the conditions proposed to be 3,000, this would give 100 livings a year to be augmented for thirty years. Now, for many years past we

have been building more than 100 churches a year, and the money, generally from 3,000*l.* to 10,000*l.*, has been in the main raised by local efforts. So it might be in this case. There would be the same direct motive to exertion, and the same concentration of interest in a given neighbourhood at a given time; whilst from the fact of the plan depending so much on local efforts, it would be quite possible to arrange that the question of Church Building and Church Endowment should never clash. Thus, in thirty years' time not only would a great stimulus have been given to promotion by merit, the advantage of which it would be impossible to over-estimate; but we might look forward to the present evil, arising from the existence of so many small benefices, being almost entirely done away with.

But there would still remain that which, taking into consideration the unusual length of time which a curate's term of apprenticeship to his profession must continue, must always be a great and unmerited hardship in his position. I allude to what I may term the dead level system, under which a curate of ten, or twelve or fifteen years' standing, finds himself competing on equal terms with men just ordained. This state of things is to be attributed chiefly to the preference shown by incumbents for young unmarried men—a preference arising solely, I believe, from the fact, not that an incumbent really prefers a young and inexperienced man, but from his feeling that the stipend attached to his curacy, when received by a man of any age and experience, cannot but be viewed by his parishioners as wholly inadequate, and that it cannot but tend to lower the Church in the eyes of the people, and even to reflect some discredit upon himself for not managing to make it larger.

There is but one remedy that I can see for this, and it is for the laity to come forward and remove this pressure upon incumbents and say to them, "If you find it to the interests of your parish to employ a man of some few years' experience, instead of one fresh from the University, we will meet the stipend which you are able to give with a certain grant, making up the sum to an amount which you would yourself wish it to be. We do not in any way wish to bias you in your selection of a curate, or to secure a large income to a man merely because he is old; we simply wish to remove any difficulty which you may feel as to the amount of stipend you can yourself offer under such circumstances."

Looking to the length of time which, even when our 3,000 or 4,000 small livings are augmented, curates must remain as curates I think that this dead-level system is a real grievance; other real or supposed grievances, of which we have heard of late, are, I imagine, more or less inseparable from a subordinate position; but this one may be remedied. The only question is, Can the laity be asked for help in this matter without interfering with the peculiar claims of small incumbencies? I believe that they can. Nay, such the perversity of human nature, that if you ask people to provide for incumbents, they will say that they prefer helping to pay curates.

better; and if you ask them to help curates, they will answer that incumbents have a prior claim. The only sensible plan is to ask them to provide better for both. Indeed, from the nature of the case, there is no real difficulty in the two works going on side by side; the funds have to be raised in the one case by a temporary and local effort, in the other by a general and sustained effort throughout the country, in the form of a tax in annual subscriptions and Church collections on the income of the whole country. This appeal to the laity to co-operate with the beneficed clergy to recognise the claims of experience and length of service, has already been put forward by the Council of the Curates' Augmentation Fund.

I cannot but hope this principle of recognition of service may be acted upon still further, and that the Curates' Aid Society and the Pastoral Aid Society will give materially larger grants towards the income of a curate of five years than to that of a curate just ordained, thus fulfilling the Apostolic injunction, "Let the elders be counted worthy of double honour (recompense), especially they who have laboured well in the word and doctrine."

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The Rev. G. OSBORNE BROWNE (Torquay) read the following Paper:—

In such an assembly as the present it is almost superfluous to remark that the ministry of the Church consists of three orders, and that the word "Curate" may strictly be applied to all who have direct pastoral charge of souls, whether Bishops, Priests, or Deacons. In its more limited acceptation, however, the use of the word is confined to those who, being Priests, have the chief charge of a parish, in which sense it is used in our Office-book; and, again, with the prefix "Stipendiary," to those who assist in the duties of the "Cure," whether Priests or Deacons.

It would be an interesting subject of inquiry, though beside the present question, even did time permit, to trace out the gradual rise of this latter class—of Stipendiary Curates—as now existing amongst us, from its undeveloped germ in the monastic system of the Middle Ages—a system which, whatever its so-called evils may have been, certainly had these two decided advantages over the present, viz. that it provided each parish under the sway of the monastery with active priests, in number also sufficient for the work, as the altering circumstances of each cure might require, and gave them a peaceful home in the days of their sickness or old age. I would, however, simply accept the fact that, owing to the great increase of the population in our parishes, this class now numbers probably over 5,000, and forms considerably more than one-third of the whole working clergy. For, if the statistics recently published in the *Times* may be relied upon, there are

4,981 Stipendiary Curates, and 12,888 Beneficed Clerks actually engaged in the pastoral work of the Church at the present time.

Such being the case, it is by no means a subject unworthy of so great and influential an assembly of Churchmen, to consider the position that these men hold in the Church. For, on the one hand, loud and frequent regrets have been uttered by our Bishops that the number of candidates for Holy Orders has fallen off of late years in a most remarkable degree; so that, although the population of the country has most rapidly increased, the Archbishop of Canterbury has been forced to acknowledge in one of his Charges, that "it is certain, from correct statistical returns, that the number of candidates ordained as Deacons has diminished in the last ten years on an average of sixty-five per year;" and, again, in certain tables annexed, that, during the same period, the number of University men so offering themselves has diminished by more than eighty per year. Beneficed Clerks, also, in all parts of the country have complained that it is a matter of very great difficulty to procure Assistant Priests, unless their Cure should chance to be in or near some favoured locality. And, on the other hand, it has been declared that this falling-off of the number of candidates for Holy Orders is due to various causes, all more or less anomalies, and all capable in a great degree of being removed; and that the work of the Church is being crippled, and will continue to be so more and more, unless some modification takes place with regard to the position of Stipendiary Curates.

It is therefore a hopeful and satisfactory sign that this subject should have been assigned for discussion at this Congress, held as it is in one of the great centres of population, where, more perhaps than in a sparsely-peopled district, the Stipendiary Curate is known to be not only a valuable assistant, but also a necessary instrument for carrying on and extending the influence of the Church.

In the short period allotted for this paper it will not be possible to enter very fully into the question. I will, however, give a slight sketch of the three positions occupied by the Stipendiary Curate in respect—

- 1, To the Incumbent;
- 2, To the Bishop;
- 3, The Church in her Convocations:

touching under each head upon the chief anomalies complained of, and suggesting remedies.

Of the relation of the Stipendiary Curate to the Incumbent much has recently been said, and many complaints—too well founded, it is to be feared—have been made of various derogatory modes of speech and manners of treatment used by the latter towards the former. Painful as it is that cause should exist for such complaints, more stress has, I think, been laid upon this than seems of right due to it. For, if we trace the evil to its root, we shall find that, putting aside those weaker-minded men who will

ever pride themselves on the accident of their ecclesiastical status, it lies far more in the theological than in the social colouring of each man's mind. For, when men disbelieve in a real and spiritual life in the priesthood, and regard the whole system of the Church as but one of figurative expressions, and look upon the term "Priest" as but a phrase, not as a felt and known reality, they will generally also look upon the Stipendiary Curate not as an assistant in the Priest's office, but more as a humble dependent, between whom and themselves a great gulf lies, the depth of which is regulated by the disproportion between his stipend and their income. Not, however, that this will always be the case; for there will ever be many whose practice is better than their theory—in whom the theological mind is subordinate to that of the true gentleman. But in all those instances where this is not so, the only effectual remedy is the gradual raising of the theological tone, combined with the action of public opinion on those who transgress not only the courtesy of the priesthood, but the manners of the gentleman. No enactment of Church or State could ever do away with that evil, which will generally have its chief seat in the differences of theology. But I would believe that those who have given cause for these complaints are few in comparison with those other Incumbents, who look on their incumbencies more as spheres of work for God and His Church than as positions giving importance to themselves—who believe not only in their own priesthood, but also in that of their assistant; and who will, therefore, welcome him not solely on account of his assistance in work, but will consult him, so as by mutual counsel the more effectually to bring the Church to bear upon the people committed to their joint care; and who will honour him in the sight of all, within as without the walls of the church, for his office' sake, knowing well that, so far as he, the assistant, is lowered in the estimation of the people, just so far in the end will himself be lowered.

In this relationship, when duly fulfilled, there is but one anomaly which seems to require a remedy. I refer to those cases where, in large and populous town parishes, the assistant priest has been delegated by the Incumbent to some particular sphere of work, has carried it on for some time, and is gradually completing it. Should a change take place in the incumbency, the work is either stopped altogether, or transferred to others, the original worker having to leave those over whom he has, after long labour and much care, obtained an influence, just when that influence is beginning to have its proper weight, and against the wish of the people amongst whom he has laboured. At present, as the law stands, the new Incumbent has sole and arbitrary control. However large the parish may be, he may at once either close altogether, or transfer to other hands, any Mission-chapel opened by his predecessor, licensed by the Bishop, and committed to the special charge of an assistant priest. In such cases as these, I would

suggest that the curacy be permanent, and that no new Incumbent should have power to remove a priest so placed in charge of a Mission-chapel which has been licensed for use by the Bishop. Such a regulation as this introduced into a bill to consolidate the Church Building Acts would not only be an act of fairness to the Stipendiary Curate, but also an incentive to work and to the cause of church extension. Many a large town parish lies unworked because of the uncertainty of the Mission priest's tenure; many a priest would throw himself gladly into such work did he not feel that all his labours might be in vain, and his work be brought to a sudden end by the vacation of the incumbency: and so the people, having no provision made for them by what should be their loving Mother, become indifferent to religion, or join some dissenting body, who, trammelled by no such absurdly restrictive right, plant a Mission where and when they think there is need.

In no other way would it be for the good of the Church a large, or the individual Curate, that his position should be made permanent. For, so long as it shall be possible in the same branch of the Church for one priest to hold and teach, for another to disbelieve and deny, Sacraments and Sacramentals, &c., just so long will it be impossible for a Stipendiary Curate chosen by the one to be continued permanently into the incumbency of the other unless he have a definite and distinct sphere of work committed to his charge, as spoken of before. The cases of lecturers, chaplains and chantry priests, as now existing in one and the same Church do not work so well as to afford a good argument for making all Stipendiary Curates permanent.

Nor would it be for the good of the Church for the Curate to be much more independent of the Incumbent than he is at present nor perhaps for his own good. Independence may seem to be pleasant in the distance; possession will quickly prove that it too has its troubles.

Certainly, independence must not be obtained at the loss of discipline; and those who wish hereafter successfully to command ought first to learn willingly to obey. If, however, the Incumbent is wise, he will, in all points of parish work, form a council of his assistants; and then leave each, in his own way, and by his own means, in his own separate division of the parish, to carry out the work jointly determined upon, taking care, however, that too great a difference of action should not exist. And though it may sometimes happen that Curates of great experience are conjoined with an Incumbent whose own experience may be small, it is but a similar case to the army; and he who is most faithful to his colours, and thinks most highly of his calling, will forget disparities of age and wisdom, and fight as well under a raw as a veteran leader.

II. But under the relation of the Curate to the Bishop there are two anomalies which, more than all else put together, hav

exercised a baneful influence upon the supply of Candidates for Holy Orders, and rendered Stipendiary Curates fretful and dissatisfied.

1st. The power now claimed for our Bishops of refusing to license, or of revoking a licence: and

2d. The question of patronage.

1. The first of these is a tremendous power, and, when exercised, should not be enforced at the mere will of one man; for, after all, Bishops are but men, and liable to all the weaknesses of men. It is a power which may be used for the carrying out of private grudge, or personal ill-will; it may be used by an unscrupulous partisan to advance his own opinions, as opposed to the teaching of the Church. Its exercise, moreover, casts a slur upon the character, and deprives actually and instantly of the means of existence: this would be bad enough amongst a celibate priesthood; how much worse amongst our own, where a whole family may be shut out from their daily bread by the refusal of a licence, or be reduced to beggary by its withdrawal? This power, if really existent, should therefore be carefully stated in Canon and Civil Law, and be surrounded by provisions for its proper exercise.

Now, as to the refusal to license, a man once a priest is always a priest, and as such, is canonically competent to hold any office in the Church: the power to refuse to license such a priest, not being canonically disqualified, ought not to be in the hands of one man, who is both accuser and judge. The power to reject a priest nominated to a benefice is properly limited, the same limitation should exist as to the nominee to a curacy. For the Incumbent must always know best who is fitted to be his assistant, and his nominee should in all cases be licensed, unless by due process of law he be proved unworthy: and the more so as it affects the right of property in the stipend to be paid.

Touching the removal of Stipendiary Curates, there is no Statute earlier than 36 Geo. III. cap. 83:—in which, for the first time, section 6, (“Whereas it is expedient that the authority of Ordinaries to license Curates, and to remove licensed Curates should be further explained, enlarged, and confirmed: Be it enacted and declared, that it shall be lawful for the Ordinary to license any Curate who is, or shall be, actually employed by the Rector, Vicar, or other Incumbent of any Parish Church or Chapel, although no express nomination of such Curate shall have been made, either in words or in writing, to the Ordinary by the said Rector, Vicar, or other Incumbent: and *that the Ordinary shall have power to revoke, summarily and without process, any licence granted to any such Curate employed within his jurisdiction, and to remove such Curate for such good and reasonable cause as he shall approve*”) gives power to the Ordinary to revoke a licence summarily and without process. It is difficult to discover the reason for the insertion of this clause, as no allusion is made to it in the debate on the Bill. But it seems to have been smuggled in during its passage through the House; and was never known to the outside world, and those



more immediately concerned, until it was too late. And we must remember that when this clause was so inserted, the Church had no means of resisting this encroachment on the liberty of a portion of her Clergy, the voice of Convocation being then silent, hushed to sleep by the tenderness of her nursing mother. This newly-acquired power seems to have been very quickly and severely used, if one may judge from various pamphlets of that date.

Now, this Act was repealed in all points save this one, by 57 Geo. III. cap. 99; which itself was repealed by 1 & 2 Vict. cap. 106. So that the only statutory enactments now in force are sect. 6 of 36 Geo. III. cap. 83, together with those sections of 1 & 2 Vic. cap. 106, which refer to the same matter.

Of these, the first has been ruled by Chief Justice Abbot, in *King v. Peterborough*, to be confined strictly to cases where the Incumbent is non-resident; and sect. 98 of the latter, on the face of it, only refers to the same: for the words "any Curate" in the latter section must, I think, be restricted to this particular division of Stipendiary Curates; and this restriction is entirely in accordance with the following Canons of Interpretation for our Statute Law:—

1. That Acts, taking away trial by jury, and imposing penalties, must be interpreted most strictly.

2. That the "particular" preamble, when followed by the "general" wording, rules and restricts the meaning.

I contend, therefore, that by Statute Law, the Bishop has no power summarily to revoke a Curate's licence, except in those particular cases where, the Incumbent being non-resident, the Bishop has licensed him, under the provisions of the before-mentioned Act of Geo. III. To this power, in this instance, when exercised not in heat, but for some offence against morals or Ecclesiastical Law, there seems no valid objection; for he who so appoints should also have power to remove, under proper restrictions for the avoidance of injustice.

But I am reminded that, whether in accordance with Statute Law or not, such power of revoking the licence of Curates even of resident Incumbents, and against their wish, has been claimed and exercised; and that the more frequent exercise of it has been recently urged, as a ready means of enabling one section of opinion in our Church to overcome another. Differences of opinion between Bishop and Curate, or Bishop and Incumbent, on matters not specifically defined by the Church, being sufficient to hinder the issuing of a licence, or to cause its revoking.

It is because of this power, so claimed, and so recently acted upon, that young men chiefly turn away from the ranks of the priesthood. Tutors, well known in our Universities, have declared this to be the more frequent reason for University men declining to become candidates for Holy Orders. It is against this power or this exercise of power, that Stipendiary Curates complain. Because, if not in accordance with either Statute or Common Law

-as I venture to believe it is not—most certainly it is contrary to Canon Law, which permits no such power to the Bishop alone, of his own sole motion. For, as Bingham says, "It must be owned that, according to the discipline and custom of those times, Bishops seldom did anything of this nature without the advice and consent of their Presbyters, who were their assessors, and, as it were, the Ecclesiastical Senate and Council of the Church." And again: "In some cases, the better to avoid arbitrary power, the Canons provided that no Bishop shall proceed to censure a Presbyter or Deacon without the concurrence of some neighbouring Bishops to join with him in the sentence."

No Churchman would deny that Bishops have power, by right of their most sacred office, to censure; but that power ought to be exercised not at and by their own will, the *arbitrium* of the man, but the letter of the law, being the guide; the right coming to them by their office, the exercise of it ought to be under the sanction of the Church's law. Even in the purer ages of the Church, the Council of Nicæa found it necessary to enact, in her fifth Canon, that "inquiry should be made whether they have been excommunicated through the peevishness, or contentiousness, or other such like bitterness of the Bishop." If in those days it was found necessary to hedge round the liberties of the second order from the possible intemperate action of the first, it cannot be wrong to suggest that, at the present day, every stage of episcopal action against a priest should be carried through the formalities and with the safeguard of a court. For at present the claim is for almost unlimited power; a power unknown to the Primitive Church, or that of the Middle Ages; a power till very recently as unknown as undesirable. For even supposing for a moment that the ninety-eighth section of 1 and 2 Vict. cap. 106, gives the power of revoking a Curate's licence, whether his Incumbent be resident or non-resident, willing or unwilling, it is a power too great for the man to exercise; and the only safeguard, viz. the opportunity to show reason to the contrary, is of very little value: inasmuch as the Bishop takes the initiative by informing of the intention to revoke; is the hearer of the reason to the contrary; the judge both as to the force of that reason, and the sufficiency of the opportunity of showing it; and lastly, the inflicter of the sentence.

The Statute Books of the State teem with enactments protecting all classes and ranks; the Stipendiary Curate alone is all but an outlaw; for him there is no regular process of law, no trial by jury; the veriest trifle is accepted against him—a newspaper report, an anonymous letter, may be enough to stop his ministrations; for he is presumed to be guilty, and mercifully permitted, in certain cases, to show reason to the contrary. He may be separated from the people who respect him, from the Incumbent who values him, and at a moment's warning be deprived of the means of earning his daily bread. Well may the ranks of the clergy be thinning; well may the clergy themselves so often say that they

would rather seek any other occupation for their boys than that which should be the first in their affections.

Let every Curate, whether of resident or non-resident Incumbent, be passed through the same careful process of law—simplified as much as you like, so that it still be law—as his Incumbent would be, before he be deprived of his licence. This only will satisfy what, I venture to think, is the greatest injustice of the day, the deepest grievance of the Stipendiary Curate. It is his right, not solely as a Curate, but as an Englishman, to have a fair trial.

2. The question of patronage is one on which there is a very large amount of dissatisfaction both on the part of Curates and Incumbents: with the latter, however, I have now nothing to do.

In the first place, the very large patronage of the Crown, consisting of all the bishoprics and deaneries, besides about 1,000 incumbencies, is unblushingly administered from political influence. Earl Russell, no mean authority on such matters, has stated that “in the Church, the immense and valuable patronage of the Government is uniformly bestowed on their political adherents. No talent, no learning, no piety, can advance the fortunes of a clergyman whose political opinions are adverse to those of the governing powers. The utmost permitted to a Bishop is moderation in his manner of maintaining the orthodox political faith. Any hesitation in his vote is an unpardonable sin.” Let Churchmen mark well this statement, which, in a greater or less degree, is true of every Ministry: let them ponder well on the thought that the cure of souls is at the disposal of the Ministerial whip.

Next, more than 6,000 incumbencies are in the patronage of private persons: these are for the most part looked upon not as sacred trusts, to be exercised for the good of the people, but as properties to be bargained for and sold,—to the eternal disgrace of the Church, to the keeping back from her bosom of many a pious Nonconformist, to whom this is perhaps one of the greatest stumbling-blocks. Is a patron in want of money? Next presentations and advowsons are convenient means for replenishing an empty purse; so long as priests can be found ready to take the oath against simony,—an oath which, for careful wording, cannot be matched with any other; so long as Englishmen shall stand the solemn farce, so long as the English Church shall suffer the foul blot to rest on her escutcheon. All honour, therefore, to the Bishop of Exeter for his recent declaration on this head. Would a Hubbard, a Tritton, an Ackroyd, a Powell, a Beresford Hope, or any other munificent church-founder tolerate for one instant the idea of their glorious churches—pious gifts to God and His Church—being advertised for sale in some future *Ecclesiastical Gazette*? It is hard to see why those which have come down to us from as liberal forefathers should be treated differently to those founded in our day.

About 1,500 incumbencies are in the gift of Colleges and Trustees; 911 of Deans and Chapters. There remain, therefore

or the Stipendiary Curate, about 3,000 in the patronage of the Bishops and Incumbents of mother parishes, to which he may look forward. I will not calculate the chances, nor think of the years which must elapse before the Curate shall be hatched into the Incumbent; I will only state that there is no rule for promotion. Incumbents of mother churches will bring men from distant towns to promote them over the heads of their own assistant Priests, thus casting a slur upon their ability or fitness in the eyes of the people, amongst whom, however, they will still retain them as valued assistants. Bishops will do the same, and as often promote a man from a distant diocese, who shall have never served one single day in that to which he is summoned, only to receive promotion over the heads of men as fit, as learned, as pious, as hard working.

Incumbents and Stipendiary Curates see this everywhere done; they note it, they ponder it. Can it be wondered at that they say at length that there is no use in striving hard to do the Church's work,—that the men who work most get least; that they get disheartened and dispirited when they see what should be their work's reward, and their highest honour, dispensed in favour of strangers?

For the distribution of patronage I would suggest:—

That Convocation should lay down as an absolute rule, That no one should be admitted to an incumbency until he had served seven years in Holy Orders.

That the patronage of the Bishop should be restricted, as that of Deans and Chapters has been, to men who have served a certain term of years in the diocese.

That the acceptance of a residentiary canonry should at once vacate all other incumbencies.

Beyond this, either the sale of advowsons, &c. should be legally forbidden altogether, or the patron be compelled to sell alone to the Church; the purchase-money being raised by mortgage of the incumbency, to be paid off by yearly instalment after the manner of grants from Queen Anne's Bounty.

The patronage of such incumbencies might advantageously be placed in the hands of a permanent body of patrons; consisting for each case of the Bishop, the Archdeacon, the two churchwardens, and two laymen, chosen from and by the communicants of the parish; the choice of the Incumbent being restricted to men in the diocese.

The patronage of the Crown is, perhaps, more difficult to deal with; but in that separation of Church and State which, I think, must come sooner or later, it would be advisable to follow the same plan as I have sketched for private patrons, Crown patronage of livings being similarly bought back by the Church.

But above all, let Convocation lay down a plain and definite rule for Episcopal promotion, open and patent to all, known both to priest and layman; rigidly and honestly to be abided by. This

would at once cut away all possibility of heart-burning; would lighten the heavy heart of the Curate, too unknown and without influence to stand the present chances, too honest-hearted, too noble to truckle for promotion as so many have done, perhaps will still do. This would hold out at least a chance of honourable advance; a settled home, whether of greater or even less value than his curacy,—a settled home in which he can see his family grow up, and not have the continual expense of moving from one curacy to another.

The third position of the Stipendiary Curate is that of his relation to the Church in her councils.

When we consider that there are about 5,000 Curates to 13,000 Incumbents, and when we consider further, that a very large number of these Curates are men of mature age and practical experience,—an experience often far superior to that of their Incumbent,—are men deeply read in Theology, Church Law, Liturgiology, Church History, and other kindred subjects, it does seem passing strange that the Church in this land, as a legislative body, has never admitted them (at any rate of recent date) to a share in her assemblies, nor given them the right of voting for proctors, who shall represent their feelings and interests, their views also on matters of the day, as deeply affecting them as they possibly can the Beneficed Clerk.

It has been argued that the Beneficed Clerk, as the possessor of a freehold, should alone have this power and this right; but this, it seems to me, is arguing too much on the side of the Establishment upheld for the present by the State in the possession of certain property. I would rather take my standpoint on the Church as a Spiritual Body, holding her endowments as an accident, not as a necessity; and liable, as formerly, to be deprived of a portion, so at some future time to be despoiled of the remainder. Looking at the matter in this light—the only true light, I think, for Church men—I can see no valid reason why the assistant Priest of any parish should not exercise the Ecclesiastical franchise, while the Incumbent should. I take my stand herein on the priesthood; the same solemn and dread commission has been assigned to the unbeneficed as to the beneficed priest; the one may or may not have the same experience or weight of judgment as the other,—yet spiritually their office and functions are the same. As such, the right to share in the councils of the Church by right of vote for proctors should be conceded, I believe rather I ought to see restored. (Cheers.)

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## DISCUSSION.

ARCHDEACON ALLEN (Salop).—In any suggestions for improving the position of Stipendiary Curates we must look, first, to the people at large; secondly, to the patrons of livings; thirdly, to our spiritual fathers their lordships the Bishops; and fourthly, to ourselves the clergy. In the first place, we must teach the people that the labourer is worthy of his hire, and must establish the Weekly Offertory. (Loud cheers.) Next as to the patrons: what is the real difficulty and grievance of the Curate? It is, that faithfulness in labour and continuance in well-doing afford no certain guarantee for his advancement; but that promotion comes in its full flood to some happy person, while it leaves others dry and dispirited. That is what constitutes the real grievance of the Curate's position. (Cheers.) I believe, in short, that the great mischief is this: the longer a Curate has served, it does not matter how faithful may be his teaching, the less, as he gets older, his chance of preferment becomes. (Loud cheers.) The Bishop of Oxford has spoken of the duty of patrons; the duty of patrons is not half enough preached about and spoken of. (Cheers.) A patron does not do his duty unless he takes all reasonable labour and pains to select—not merely a good man, but the best man he can, for the sacred post. (Cheers.) I have no faith in legislation, but I have great faith in appealing to the consciences of the people. (Loud cheers.) Next, with all submission to our right reverend fathers, I come to their lordships the Bishops. I hope I shall not be misunderstood, but I must speak as I think; and in one particular the practice of the Bishops of England is, I believe, not in accordance with that of the Primitive Church, not in accordance with the teaching of the Prayer-book, or even with the dictates of common sense. (Loud cheers.) I speak with all respect. (Cheers.) What I mean is this: a Curate goes into a parish as a Deacon. Perhaps he gives his mind to croquet parties, and preaches sermons which he transcribes from the first book he takes down from his shelf. The farmers see what an empty, negligent fellow he is, but they say, "When he goes up for ordination my Lord Bishop will find him out." Well, he goes up for examination, and what does the Bishop say? "Poor fellow, he is already in Orders!" I am not speaking from personal experience. (Loud cheers.) I am only speaking of the general practice; and I imply nothing inconsistent with the affection and respect I owe my own honoured patron. (Cheers.) But the Bishop says it is a pity to send this young man back to his parish disgraced; but, on the other hand, the farmers think that the whole examination is a sham and an unreality. (Cheers.) Now, I hold that the priesthood ought to be regarded as a distinct degree, as a step upwards which ought not to be taken till the person to be ordained priest has shown in his practical experience that the Divine Spirit has marked him for His minister in some special way. (Loud cheers.) Now I pass on and come to ourselves, the clergy. I say that there must be a great alteration in ourselves, and in many respects;—we must cease to be mendicants—we must be preachers of the Truth, and especially of the truth that the people ought to give according to their means to the service of Almighty God. (Cheers.) We must cease to be entangled in worldly business; we must give ourselves to God and to our work—to ministering consolation to the sorrowful, to visiting the sick and dying, to preaching, and administering the sacraments. When a new organ, for instance, is wanted, the clergyman ought not to beg for it, or make himself responsible for £30, and set his wife and daughters to send out letters supplicating help, if only in the shape of a shilling's worth of postage stamps. (Cheers.) I say it advisedly, we clergymen must never make ourselves responsible for the payment of the balance of bills, we must never give an order to a contractor; in short, we must not be mendicants, but we must preach to our people the duty of giving their offerings to Almighty God, and we shall find the consciences of the people readily respond to our preaching. (Cheers.) I was talking the other day to one of the most liberal, in every sense, of Dissenters, Mr. Morley—the President of the Liberation Society; and the thing that he most pressed upon me was this: he said—"What I want is for the clergy and for all ministers of religion, to be more earnest in enforcing the duty of giving according to each man's means to Almighty God." The consciences of the people are alive to that duty; but if we would do any good, we must be a great deal more industrious, and we must not be so cowardly as we are. We must not put off the preaching of a sermon till the squire comes home, but when a sermon is to be preached, it must be preached then, or not at all. Or when an address must be given for the Society for the Propagation of the Gospel or the Church Missionary Society, we must do the work ourselves, we must not get the District Secretary,

who makes what is called a good speech of five-and-forty minutes (you are happy if you are let off with that), an oration all statistics, which nobody understands, and everybody is glad when it is over—(laughter)—but which does nothing to convey a deeper sense of responsibility, or to deepen the love of souls. I am not saying a word against getting a real live missionary, but only against this trumpety device of getting a District Secretary to administer the annual dose. (Laughter.) I will only add one word more. We must be more righteous as regards the objects for which we ask the alms of the people; for I maintain that it is an unrighteous act to presume upon the kindness and courtesy of one's flock and to press upon their charitable attention things in which they have no earthly interest. We should never preach a sermon or have a collection for anything without the consent and hearty approval of the churchwardens, who are the representatives of the laity. (Cheers.)

The Rev. WALTER BLUNT.—Fellow Churchmen, fellow Curates; I stand before you "a bloated pluralist"—a Rector on one hundred a year, which costs me two, and a Curate upon nothing. I wish to speak a word to my fellow Curates; but first, I wish to congratulate you all on the state of this patronage question. For, as we have seen here such evident agreement upon the main parts of the subject among all the previous speakers—representatives of the House of Lords and of the House of Commons, of the Episcopal Bench and of the Ecclesiastical Commissioners—we may well expect to see before long the appointment of a Royal Commission, or at least a Committee of one, if not of both Houses of Parliament, to inquire into and advise upon this whole matter. Secondly, I will respectfully ask permission of the Bishop of Oxford to put him one question. I believe I am right in stating that it is illegal for any man to be a Bishop under the age of thirty?

The BISHOP OF OXFORD.—It is uncanonical.

Mr. BLUNT.—Well, the question I wish to ask is this: If the existence of such a rule with respect to a Bishop be not "derogatory to public morals," why should it be "derogatory to public morals" to make such a rule with respect to Incumbents of parishes? In fact, I believe that one of the greatest improvements we could make would be to enact a law that no one should be the Incumbent of a parish under thirty years of age; *i. e.* until he had fair opportunity of gaining experience and ripeness of judgment—and this I say for the sake not of the Curates, but of the people. But it would act in favour of the Curates too, and particularly of that class of Curates whose case is the most difficult of all to deal with, and demands most attention—I mean the *elder* Curates, for whom it is very difficult to find work—not because of their inability, but because of the inability of their superiors; an old Curate can seldom work satisfactorily under a young Incumbent. He is the superior of his superior. He has had too much experience, and knows too much; and is continually treading on his Incumbent's toes without intending it. I myself have more than once, in years gone by, given up curacies, not from any discontent with the parish or quarrel with the Incumbent, but because I found that I was continually thrust into a wrong position, and taking, without intending it, too forward a place. It would be well also, if no College Fellow had the care of a parish as Incumbent, until he had worked for some time definite as a Curate. And now for one word to my fellow Curates. My friends, I can sympathise with you, if any one can. Up to nearly fifty years of age I was a Stipendiary Curate only, and as such I have worked in very many parts of England, and in all kinds of parishes. I know what it is to have the care of large and poor London populations—and that the very worst of them, Petticoat Lane, and Rosemary Lane, and the back of St. Giles—to be a Curate in the Pottery district of this county, in the clothing districts of the South-West, in the Mining district of Cornwall, and many town parishes and country parishes, both large and small, and I believe that during my whole Curate life my average income was about £90 a year. Moreover, I was always one of those who were called High Churchmen, when High Churchmanship was not quite so popular as it is now; and though my only aim, with respect to public worship, was to raise it to the earnest, hearty congregational standard which we have witnessed at St. Peter's in this town, the having had such an aim, and the character of having it, made me an object of suspicion, not only to my ecclesiastical superiors, but to those who were far nearer to my own home and to my own blood; and when at last I became an Incumbent, it was at a poor little out-of-the-way parish, with a ruined Church, which, as I told you before, yields me £100 a year and costs me two, and I am a Curate still. Fellow Curates, then, I know your position and your trials, and can sympathize with you. Bear with me, while I say to you a few words. Believe me that all this fuss which many of you are now making about "the rights and privileges" of Curates is wrong in itself, and most degrading. I wish we could hear less of the "rights and privileges" of Curates and

incumbents, and more of their *duties* and *responsibilities*. I wish we thought less of ourselves and more of our people. You stand in a high position, being brought near to the immediate service of your God, and all this talk about "Curates' unions" and struggle about "Curates' rights" is utterly wrong and deeply degrading. In the work of the ministry, as in everything else, there must be *subordination*, for the work to go on. God has so arranged it, and we are where He has placed us, and our highest happiness and our highest privilege is not to be priding ourselves upon our own importance, and contending with our brethren for our "rights," but simply and earnestly to be "doing our duty," each and every one of us, "in that state of life unto which it has pleased God to call us."

The Rev. R. I. SALMON (of St. Michael's, Paddington).—The "poor Curate cry," as it has been contemptuously called, has at length made itself heard, but, unfortunately, there is in it so much of discordant sound, that it is a very difficult thing to find out what the Curates really do want! The contradictory letters, partly from ambitious and disaffected Curates, and partly from alarmed Incumbents, which have lately inundated the columns of the clerical papers, have only tended to estrange the sympathies of the laity, and have not reassured the minds of the Curate class themselves. What with the preposterous pretensions of a certain class of Curates on the one hand, and the intolerable aspersions of one who has the character of possessing more impetuosity and zeal than discretion on the other, I am afraid that we Curates (for I am one myself) cut but a sorry figure in the eyes of the amused and entertained laity. I may be mistaken; but I believe that from Land's End to Berwick-on-Tweed you will not find one Curate complaining that he does not enjoy equality of priesthood—which means, equality of rights in the parish—with his Incumbent. It is not want of permanency of position, but it is inadequacy of stipend and the exceptional system of patronage in the Church of England that we complain of. (Cheers.) As to the question of stipend I shall not say much; but it does occur to me that the laity are too apt to compassionate our position, and too little disposed to improve it. For my own part, I am sick of compassion—(Cheers); and I must say it is a scandal and a reproach to our laity, that while there are many who are willing to change thousands upon thousands of pounds, because some horse has managed to push its nose one inch before another in a two-mile race, but few are found willing to take any step to increase the stipend of the Curate of their parish. (Loud cheers.) It is a very grievous hardship to a man placed in a position in which he has to go in and out among the poor, not to have the means of relieving the want he sees. (Cheers.) Besides, every man who does his work has a right to be paid for it. (Cheers.) I know I am putting the matter in a very secular and mundane light, but perhaps it is as well to set aside higher and more spiritual views in considering the subject. We have heard something about Utopia; but I believe that Utopia is the region of principle; and that a question which is not based upon principle will always fail in the end. I hold, therefore, that we ought to take our stand upon principle. (Cheers.) The Bishop of Oxford has told us this morning that he should not wish to see any unnecessary restrictions put upon the rights of patrons, and that therefore he would not advise the adoption of the suggestion that no one should be allowed to enter upon a living till he had worked five years as a Curate. Now I believe that that would be a most wholesome regulation. There is nothing that more provokes—I might almost say, disgusts—a man, than seeing one whom he knows to be his inferior, both morally and intellectually, and who has been marked "*tekel*" over and over again in his University career, nevertheless, as soon as he has been twelve months in Orders, put into a comfortable rectory. (Cheers.) Are we to remain silent under these abuses? I do not see how people can expect Curates to be blind to the gross injustice of the present mode of exercising patronage. I think also that they have just ground of complaint when, after ten or fifteen years' hard work, they find themselves in no better position, whether as regards present emolument or prospective preferment, than novices of twelve-months' standing. (Cheers.) These are the anomalies in the Church of which we complain; and depend upon it, if the Church does not choose to reform them, she will find that there are those who will do it for her in a less friendly manner. (Loud cheers.) We have seen at the present day enough of changes—social, civil, and ecclesiastical—to make these words seem no baseless vaticination, but a sound inference from induction. I firmly believe that if we do not remove the present grounds of complaint some one else will do it for us. (Cheers.) We cannot, I think, call to mind what passed at the recent assembly at Lambeth, without feelings of thankful gratitude. (Cheers.) I say, in spite of the feeble impotence of the *Times'* miserable article—(loud cheers)—we cannot look back on that meeting without feelings of thankful gratitude; but depend



upon it, no one will believe that the Church is in earnest till she has swept away all these iniquitous anomalies. (Loud cheers).

THE REV. C. DEANE.—I hardly expected when I sent in my card that I should take upon myself to stand up as an apologist for the Right Reverend bench; but I heard the venerable Archdeacon preface his remarks with the observation that it was an invariable custom to ordain as priest all those who came up after their year's noviciate. Now it happens to have come to my knowledge that not very long ago a living Bishop rejected nine out of eleven candidates for the priesthood.

ARCHDEACON ALLEN.—Hear, hear! I wish it was universally done.

MR. DEANE.—I must say, I thought it rather hard, and I was not one of the rejected. (Laughter.) I confess I did not expect to hear a great deal more of Curates' grievances than has come before us to-day; and my own object in rising was not to make the cry louder, but rather to give reasons against agitation. In the first place, there is no body of men who have gained more in position during the last five-and-twenty years than the Curates have done. (Cheers.) By their living and their labour, they have gained for themselves an independent position which is improving daily. Their services are daily more and more sought after, and their stipends have increased. Let them go on, and their work will be valued more and more. As for what has been said about the tyranny of Incumbents, and the unkindness of Incumbents' wives, that is all nonsense. No doubt there are disagreeable, ungentlemanly, and ill-mannered Incumbents, but there are also disagreeable, ungentlemanly, and ill-mannered Curates. (Cheers.) As to what has been said about the equality of Curates in point of consideration and remuneration, I deny it *in toto*. Curates of a certain standing, who have shown themselves fit for their work, may not only demand and receive greater respect, but they may also demand and receive a higher remuneration for their services than Curates of a single year. I do not believe that a Curate who is worthy of his office has as much to complain of as we have heard stated. He has the approbation and esteem of his fellow-men; and, if he requires it, he has their material help. I know an instance of a man coming into a parish with a stipend gradually rising to £100. He had come with a title, but finding his services valuable, the people raised his stipend to £100. Nor is this a solitary instance that I could mention if I had time. If our stipends were largely increased the effect would be that we should get not a higher, but a lower class of men for Holy Orders. At present, with the exception of those who are ordained merely for family livings, I conceive that candidates for Orders are for the most part actuated by disinterested motives; and if that be so, I believe they will be no losers. (Cheers.) I do not wish to see our stipends increased; but there is one thing to which Curates have undoubtedly a right to look. It is that both Curates and beneficed clergy should have, if they require it, when they become aged or infirm, a pension on which to support their declining years and failing strength. (Great cheers.) Although I am in the presence of many legislators who will tell me that such a thing is in the present state of opinion impossible, still I would urge upon them that it is the duty of the State to provide pensions for the clergy who have become incapacitated and grown old in the service of the State as well as of the Church. (No, no.) They do the work of the State by managing schools supported by means provided mainly by the Established Church. (No, no.) The clergy are servants of the State in that degree. (Loud cries of No, no.) They are doing the work of the State. (Renewed cries of No, no.) I am misunderstood, I meant to say that the clergy do work which belongs to the State, and that therefore they have a right, like all others who do the work of the State, to be provided for when they are past work. (No, no, and cheers.) I should like very much to see that view urged upon the attention of the Legislature; and if it were adopted, I think the Curates would have very little to complain of. (Cheers.)

LORD LYTTLETON.—I am not going to make a speech on this subject, I wish only mention a fact, which I think should be made public for the sake of example, though I state it in the presence of him to whom it relates. The Bishop of Oxford has been Bishop of Oxford I don't know how long, but much more than twenty years; and during the whole of that time he has never given a benefice in his patronage to a but Curates in his diocese. (Loud cheers.)

EARL NELSON.—I rather shrank, as I have to read a Paper this evening, from sending in my name, but as not many of the laity have addressed you on this subject, and there were one or two things that I was anxious to say, I was persuaded to do so. behalf of many dear friends who are Curates, and who may not be here, I would venture to protest against one or two expressions which have been let fall, I would fain believe inadvertently, with reference to the feelings which influence the mass of Stipendiary Curates, I heard from one speaker a statement that Curates put in charge of missi-

in our great towns, because these missions may not be permanent for their lives, do not take so great an interest in them as they otherwise might do. I believe, however, that our Stipendiary Curates in charge of those great missions consider, not what incomes they may receive, or how long they may continue in them, but how they may best work for Christ. (Cheers.) The longer and more laborious the work and the poorer the pay, the more earnestly do they labour, and the greater honour do they consider it to work for their Master. (Cheers.) Something was also said about prizes. It was suggested that if there were more prizes in the Church more people would be induced to take Orders; and it was said that comfortable rectories could not be procured for all deserving Curates. I do not sympathise with those who are over ready to leave the masses for comfortable rectories, but I will allow that there is a grievance which ought to be met in quite a different manner than has been suggested. In the first place, as the Church accepts, and I think rightly accepts, a married clergy, and does not limit the age at which Curates may marry, it is an unanswerable argument for raising their incomes, for we have no right to expect in these days a Curate to be able to live with a wife and family on a miserable £100 a year. Therefore I think the incomes of Curates should rise to a higher level; and I quite agree with the last speaker that it would be a very great thing for the Church if some liberal retiring pension could be devised for the support of aged Incumbents as well as of aged Curates. But we were appealed to as members of the Legislature to try and get such a retiring pension from the State. Now to that I have to say, that the State cannot do it; and if it could, it would not, and I do not think that Churchmen would wish it. (Loud cheers.) If this discussion does nothing else, I trust that it will do something towards increasing the incomes of Curates, and that something will also be done by the body of the laity at large for providing a large and liberal system of retiring pensions, either in connexion with a college or otherwise, for Incumbents and for Curates. (Cheers.)

The EARL OF DARTMOUTH.—I am anxious to say a very few words on this occasion. In the first place, I wish to perform a commission which has been entrusted to me by some who know the diocese of Lichfield, and who will testify that what is true respecting the bright example set both to the clergy and laity by the Bishop of Oxford is likewise true of our own beloved diocesan. (Loud cheers.) Personally, I never had but one grievance against him in my life, and it was that he gave a hard-working Curate in a parish with which I am connected a living in Derbyshire. (Cheers.) I hope I shall not be considered cynical, but when a patron has a living to dispose of, I am afraid he sometimes meets with things that do not altogether raise his opinion of human nature. (A laugh.) I am afraid also by the time he has made his decision his opinion is not higher of clerical human nature. (Laughter.) Patrons are fallible, and all that they can do is to endeavour to arrive at the best decision they can. I consider myself that the position of a Curate, bad as it may be, is almost better than that of a poverty-stricken Incumbent of a large and populous parish. (Cheers.) As long as it pleases God to give me this responsibility, I should endeavour, in the exercise of it, to consider the circumstances of the man himself, in order that I may not place him in a position in which he may have no cause to thank me, but in which he may find himself a pinched, impoverished man all the days of his life, for I think it is an important element in every parochial clergyman's usefulness, that he shall be in a comfortable position of competency, and shall not be obliged to refuse with a heavy heart the claims of those who are still more poverty-stricken than himself. (Cheers.)

The Right Reverend President then dismissed the Meeting with his blessing.

WEDNESDAY AFTERNOON.

CHURCH EDUCATION OF YOUNG PEOPLE  
AND ADULTS.

THE PRESIDENT AGAIN TOOK THE CHAIR.

T. SALT, Jun., Esq. (of Walton-on-the-Hill, Stafford,) read the following Paper:—

Certain able and well-known novelists, both in England and France, have drawn vivid pictures of what they are pleased to call two races, breathing the same air, walking the same soil, owning a common country, in constant communion, yet separated from each other by an impassable gulf. The sketch is too highly coloured; but it is true that there exists a strange and melancholy difference between the lives of the rich and of the poor. The son of wealthy parents is reared in the pure atmosphere of home, delicately tended, carefully guarded: at school and at college similar authority prevails: no efforts are lost, no money spared to strengthen his moral and physical development; and he seldom attains independence until he has passed man's estate. The bridge by which he passes the abyss of youthful temptations is frail indeed, but in his passage he is guided, supported, and protected.

Without a protector, and with no guide except his own conscience, the child of a poor man traverses the same perilous road; home for him is no refuge; it is well if it is not a place to be shunned. Too often he is cradled in vice, and scenes of impurity darken the fair dawn of early boyhood. A crowded chamber allows no opportunity for private prayer, and family worship has not yet become one of the daily habits of a cottager. The church doors are locked: neither woman nor child, maiden nor youth, creep in there to offer a quiet prayer alone. Street life and perpetual intercourse with other lads of the same age occasion precocity and rub off all shyness and reserve; but are calculated to impair rather than to cultivate a moral tone. The National Schools are working a great good, but all poor boys are day scholars, and the school-master has to struggle against the adverse influences of home and of the street.

Moreover, the school education is not only imperfect, but it is also too short. When he is ten or twelve years old, a boy goes to work in the factory or on the farm; and so at an age when those of higher rank are barely commencing their education, and whilst they are still kept under a strict supervision, he is earning his livelihood, and acquires complete independence. Yet, notwithstanding all the disadvantages of their early training, there is much that is loveable, much that is noble and gentle, in these young *men* of whom I am speaking,—the offspring of the English poor.

The sons of the middle classes receive a very inferior education compared with that bestowed upon the wealthy; but on the other hand their homes are better and their stay at school longer than in the case of the labourer. Unfortunately, the education they receive is often narrow and imperfect; moreover, they frequently attend day-schools, and therefore fail to gain the high tone and manly vigour which a well-conducted boarding-school ought to impart. In a large and well-known public school, the chapel, without ostentation, and with no useless observances, has been for many years the life and centre of the whole system. The simple Sunday services, the eloquent and suitable afternoon sermon, have originated good thoughts, and have proved the mainstay of sound principles in the heart of many a boy. More than one head-master can testify how long and how dearly the best pupils have retained the recollection of those quiet half-hours, and of that exalting influence. That school has produced many unambitious but good men. Could not the same high notions of education be introduced elsewhere, and into establishments acknowledging an inferior social position? Is the resuscitation of King Edward's Grammar Schools impossible? Would it not be worth a serious effort to obtain such objects as the following:—The union of small endowments; the organization of a cheap system for boarders; an improved course of instruction suitable for modern requirements? In counties where endowed schools are rare, might not the noble examples of Surrey, of Devon, and Sussex be pursued with advantage?

We must next investigate the operation of Church Education during the years that follow school life,—when the sapling has become a tree, when the boy has grown into a man.

Their social habits, their family ties, their literary pursuits, the sources whence their incomes are derived, connect the clergy very closely with the educated and superior laity. The influence is direct, and lasts through life.

The bond of union with the middle classes is much weaker. They have but a small share in the emoluments, and, except through the churchwardens, who are mostly farmers or tradespeople, no great authority in administering the affairs of the Church. This is a great misfortune; for we cannot forget that there have been occasions in the early history of the Church when bishops and clergy have been elected by the popular voice, so completely was the Church in those days identified with the people. Moreover, zeal and good-will are not wanting. Often, but not so often or so generally as necessity demands, young men and women of this rank have performed very efficient Church work. As readers, as deacons, as collectors, as visitors, as teachers, as nurses, they are remarkable for intelligence and industry. Teach them to comprehend the broad and simple principles of the English Church; then they will love her more.

Lastly, the direct influence of the Church upon the minds of the

artisans and workpeople is small, except in the rural districts. Schoolmasters (these are often drawn from a higher rank), singers, doorkeepers, ringers, collectors, are chosen from this class. These, however, are but as a drop in the ocean, a grain of sand upon the sea-shore, as compared with the multitudes who are passing their lives in indifference and in ignorance. Some years ago a calculation was made, that one-half of the population of our large towns are practically heathens, and these sad figures have never been refuted.

But whatever direct influence the Church possesses over the minds of the people arises in a great measure from the operation of the National Schools. The immense moral effect of these establishments was distinctly and prominently set forth in the Report of the Education Commission, a circumstance which has been too much forgotten. The great difficulty is that school-life is too short. What is to be done with people who, as a general rule, read nothing after the age of thirteen, or, if they read at all, peruse only the columns of some penny newspaper? It seems almost absurd to call this education. The work is ended when it is barely begun, and then we call the people educated who know little more than how to read and write. No wonder that, like straws before the wind, they are apt to be carried away by bursts of passion and of folly, and lie at the mercy of any unprincipled leader.

It is absolutely necessary that, in some shape or another, the school teaching should be prolonged. This, evidently, must be done in a manner agreeable and acceptable to the people themselves; and very possibly must be effected rather by the exertion of a quiet wholesome influence than by direct instruction. Many sound principles may be inculcated almost imperceptibly, and without the opening of a single book. Many a lad has learned as much from his schoolfellows as from his master. The great point in the first instance is to draw young people away from the evil scenes, and from the impure moral atmosphere which surrounds them. Church Institutes have been established in some places. I refer especially to the St. Mary's Institute, at Stafford; but there seems to be no reason why such institutions should not become universal. The parish schoolroom is often unoccupied in the evenings. Here then is a building ready provided, and one which is surrounded by good associations; a place to which the toddling feet of the little child have often conveyed him. Let the young man follow the child in that good path. Here too, with little trouble and with trifling expense, books, newspapers, chess-boards, draught-boards, dominoes, and all the accessories of a snug little club-room, may be collected. A good fire and bright lights are important items. Remember that this humble schoolroom is to become the rival of the flaring gin-palace and of the exciting dancing saloon. Some neighbouring layman can probably be found willing to accept the office of president or chairman, with

its honours and responsibilities. The schoolmaster might act as secretary and librarian, and the clergy and churchwardens might be *ex officio* members of the committee. A subscription of one penny per week, or of one shilling per quarter, from benefit members, and of half a guinea annually from honorary members, would probably cover all necessary expenditure. The society would naturally commence on a very small scale; but it would even from the first afford a position from which much excellent work might spring. As opportunities offer, many useful schemes might be incorporated with the institution. Classes for teaching writing, reading, arithmetic, drawing, French; Bible classes; lectures; concerts, in which the members themselves might learn to take a part; glee clubs; circulating library; meetings for discussion and debating; and so forth. All these things, when well-conducted, are softening and humanizing. Above all, Church Institutes are a means of bringing the working people into frequent and friendly contact with men who are practical and earnest labourers in the Church. And such intercourse is in itself a very effective method of promoting Church Education.

In another way our National Schools may contribute to the extension of Church Education. Much useful discussion has recently taken place concerning Sunday schools. The Reports of the Conferences at Torquay and in the Isle of Wight, as published in the *Guardian* newspaper of August 14th and 28th of this year, are well deserving of perusal. Happily, Sunday schools are no longer necessary because no other opportunities of Education exist; but it does not follow, on the other hand, that they should be altogether discontinued. They still have their value. It is not within my province on this occasion to speak of the Sunday treatment of infants and children. Probably, with respect to these we have not been travelling precisely on the right road. Our business now is with adults. In utilising Sunday schools for the purpose of their instruction, we shall be opening out a valuable field of labour, of interest, and of fresh experiences. Sunday is their day of rest; a rest from physical and from manual exertion. It is probable, therefore, that intellectual exercise will prove for them a pleasure rather than a toil. In one of our great towns there exists a Sunday school where, I am informed, 900 pupils attend. Of these between 300 and 400 are men above 21. The most favourite time of attendance is from half-past 7 to half-past 9 in the morning. It is remarkable that many of these men refuse to enter any place of worship whatever. I must, add that the school is not a Church of England school, though Church teachers would not be rejected.

Adults differ from children, from the circumstance that they come to learn of their own choice. They are free as the wind; they can come, they can go, as they please. Therefore the instruction that is offered to them must not only be real and efficient, but it must be also attractive and agreeable. With due attention to

these points success in the management of adult classes may almost certainly be secured.

The main difficulty will lie in providing competent teachers; but this obstacle is not insuperable. Probably in the first instance the teachers must themselves be taught. In most parishes the clergyman or the schoolmaster, or failing these some educated layman, could find time to instruct privately and separately a few volunteers; the sons and daughters of the farmers or tradespeople, or the most intelligent among the artisans or skilled labourers. Young men yearn for work. The fountain of youthful energy and desire springs with irresistible force, and when checked in its natural course bursts an opening in the rock of habit and of early training. So that many, like the followers of Wesley, have left the Church in order to seek a sphere of labour amidst the ranks of Dissent. In this view a most ably devised scheme has recently been put forth in the diocese of London, entitled "The Association of Lay Helpers." It will be well when, under authority, such a system becomes universal.

In passing, I may remind you how it is related that, in the early days of Christianity, at the great Church of Constantinople no less than 450 persons officiated; this, too, after the number had been reduced by law. The detail is interesting. The list comprises 60 presbyters, 100 male, 40 female deacons, 90 sub-deacons, 110 readers, 25 singers, besides 100 ostiarii. What a prodigious influence this army of ministers must have exerted! Doubtless they were all persons of character, and of some position in their several spheres. Their office, their labours within the holy edifice, would give them authority without. Each one would act in his own street or district as a lump of leaven, humanizing the seething masses of an overgrown city. At least, their families, their relations, their intimate friends, would be disposed to follow their guidance in matters of conduct and of religion; and these alone would form a congregation of some thousands.

The subjects chosen for discussion in the Sunday classes will in a great measure depend upon the pupils themselves. Some clear and simple explanation of the intention of the Services and of the principles of the English Church ought not to be omitted. Bible history—the Prophecies—the Gospels—the Catechism—the Creeds—the Evidences of Christianity, will afford natural themes of inquiry. The proceedings of the class-meetings should be introduced by a few short prayers. An occasional visit from the clergyman would stimulate and direct the efforts both of teacher and pupils. Experience shows the rocks which must be shunned. Age and rank have to be carefully considered. Young persons above fourteen or fifteen will not sit side by side with children of six or seven. It is not congenial to grown-up men to ponder over their books in the midst of the hurly-burly of raw lads. Tradespeople, shopkeepers, gentlefolk, will not study in the same class with domestic servants or with labourers. Persons of simila

occupations work best together. All this is but natural and reasonable. Each class should have its own quiet separate room, and if the teacher is to establish intimate personal relations with his scholars—a matter of the very highest importance—the number of persons in each class must not exceed ten or twelve. The appeal on behalf of religion must be made to the heart rather than to the intellect. All men have hearts; few have cultivated intellects; fewer still know how to use them; and religion is an universal necessity. Sympathy, gentleness, courtesy,—the quiet, regular intercourse of a refined and educated mind; with those who possess inferior advantages, the imperceptible infusion of a higher moral tone and of more polished manners,—the kindly interest exhibited in the prospects and in the pursuits of each pupil—a wholesome example: these things will influence and attract young men even whilst the learned treatises of the most subtle theologians moulder neglected and forgotten on the shelf.

Church institutions and Sunday classes tend directly to lead young persons to that important epoch in their lives when the most careless must have some serious thoughts, and when they are especially open to new and good impulses, and which forms as it were the culminating point in their Church education. I mean Confirmation. I am personally acquainted with a case where twenty young lads were brought to the clergyman of the parish to be prepared for confirmation, solely through the influence of the secretary of the Church Institution in the town where they lived. In Germany and in Switzerland far more importance is attached to this rite, and far more care is bestowed upon the instruction of the candidates, than in this country. Attention has recently been called to our deficiencies in this respect by the report of a committee appointed to consider a project for the sub-division of the diocese of Lichfield. With that report you are probably acquainted. It might have exhibited the matter in a stronger light without departure from the truth. In the towns, a vast number of young persons never come to confirmation. In the country, the system which obtains is not satisfactory. I have seen its effects. The journey into the neighbouring town—the necessary dinner which is usually provided—the assemblage of people—the new scenes—the strange faces—the large church with its vaulted roof, its group of pillars and its echoing aisles—the party of twenty or thirty young people, neighbours and friends, boys and girls, proceeding and returning in company together—the change from their daily occupation—the high and volatile spirits of youth—tend irresistibly, though unintentionally, to create an impression of joyous holiday-making which would not be excited by an afternoon or an evening service in a quiet homely village church.

Prize schemes for affording a stimulant to adult education exist in more than one district of this diocese; but the promotion of Church Education is not their main object. Perhaps by imitating or grafting on to these societies some effective plan might be



carried out for the encouragement of young students in religious and theological subjects. Whenever our National Schools can be supported by the payment of the scholars and by the State contributions, we shall be able to devote the proceeds of the subscription list to the creation of material rewards for such children as excel, and of those who remain at school beyond the usual limited period. When I observe the extreme exertions made by the able men who conduct our public schools to establish prizes, scholarships, and exhibitions, I feel convinced that we are not doing sufficient in this direction for the children of the poor; for the prospect of reward will urge on all alike, and human nature is the same throughout.

Hitherto I have spoken of the education of children and of youths. A word must be said concerning grown-up men and women. These are much more difficult of access. They must be sought after in their own homes, encouraged, enticed, persuaded. Again, the appeal must be made to the heart. Kindliness and sympathy pave the way for the approach of the teacher. In some parishes where the population is dense, as in the towns, or widely scattered, as in some country places, small outlying rooms where "Mother's Meetings" may be arranged, or where occasional Sunday and week-day services may be held, have proved of great use. People will often attend a Church service in a cottage or in a school, when false modesty, the want of good clothes, the ridicule of their neighbours, disuse or cold heartedness, hinder their attendance at the parish church. The habit of church-going soon grows. The step from the little schoolroom to the church becomes an easy one.

We must not disguise the fact that, amidst persons of the well-to-do and educated classes, there exists great ignorance upon Church matters. An authorized collection of sermons, lectures, or papers, short, simple, and clear in style, touching upon the Creeds and Formularies of the English Church, the Evidences of Christianity, the humble duties of the Christian life, would prove an invaluable boon. If the time occupied in the morning or the evening sermon on each Sunday were devoted to the reading of some such educational lecture, and if the same lecture were repeated annually in its course; so that the most indolent and the most ignorant might hear and understand, many a dispute would be avoided, and many an error of opinion would be crushed in its commencement.

Briefly, and I fear very imperfectly, I have spoken concerning Church Education. Other men of far more ability and of wider experience than myself will address you practically and in detail upon questions which I have merely touched in outline. The subject is one of vast importance. It is most necessary that all men should have the opportunity of comprehending the grounds upon which the English Church assumes her position in this country and in the world. Soon as political events ripen she must

be exposed to the tropical glare of a searching and often unfriendly criticism.

In conclusion, may I venture to urge upon your notice how desirable it is that no partial or incomplete remedy should be sought for evils which are acknowledged to be universal, and that where ignorance and vice abound, the enemy should be encountered, not merely by the spasmodic efforts of eager volunteers, but rather by the regular force of an authorized, extensive, and permanent organization.

The Rev. Dr. LOWE read the following Paper:—

The limits of time within which we are wisely confined preclude any attempt at an exhaustive consideration of this important subject. I shall endeavour, therefore, to keep to those parts of it that I am, by experience, best acquainted with.

Of the Church Education given in National Schools I shall say little. There may be only too good ground for thinking that the results to society and to religion from this training are inadequate to the large grants in aid of it made by the State, and not less disproportioned to the personal self-sacrifice which so many of our parochial clergy are daily making for their schools. Others—better acquainted than I with the National School system—are better fitted to point out its defects, and doubtless better prepared to suggest some remedy whereby we may see as results the formation of habits as well as the acquirement of facts, the growth of tone in addition to the development of the faculties, and sympathy with others and a recognition of duty taking their place in the character alongside of a laudable regard to self-interest and allowable self-assertion. Nor shall I say much upon the Church Education of Adults:

“ We name the world a school, for day by day  
We something learn, till we are call'd away.”

Those who in youth have not enjoyed the blessings of education can seldom hope by a course of instruction in later years to repair their loss. Much brotherly service may be rendered in instructing adults, but those who seek such instruction will ever be a small minority; nor can the Church rely upon such expedients for forming in the masses in their ripening years those habits which are to be learned either under the discipline of boyhood, or in the severer and sadder experience of later life, with its trials, disappointments, and suffering, out of which the Spirit of Wisdom is ever striving to lead the human soul towards lessons of truth and peace.

My purpose is rather to consider what Church Education means when fairly weighed, how far down into the different grades of society we may reasonably hope to extend the blessing, and by

what means, in what places, and through what agency the work can be accomplished. In thus discussing the question, I may be able to show that some indirect remedy at least for those imperfections of character we so much deplore in the youth of our National Schools may be looked for in bringing the classes immediately above them under better influences. And indirectly, again, it will be seen that such an organization as the Church will require for dealing with the education of every variety of class would be able in many ways to render valuable aid in furnishing that supplementary education, or at least instruction, which so many of our adults desire.

Church Education is a far more comprehensive undertaking than any sectarian definition of it can satisfy. Church Education is distinctive, but it is not exclusive. In dealing with the term Church Education, we are not regarding them as expressing a kind of education subordinate to a more comprehensive one, but as comprising in them the very essence of all education rightly understood. The term Church is not applied to education here as a difference, limiting generic education within a specific sphere but added to education, it imparts to education which without it is imperfect, partial, contracted, the comprehensive completeness and wide-reaching extensiveness of its own catholicity. Church Education, in England at least, must be undertaken in the spirit of a body which has to deal with the national mind, which is entrusted with the national conscience, and having to weigh national prejudices and national predilections, has a more permanent object than the temporary ends of party. Church Education is an education in all the length and breadth of a philosophical system for the training of the intellectual and moral being, sanctified by the pervading influence of religion, as it is formularised in the creeds and discipline of the Church. I say a philosophical system since with philosophy the Church has no antagonism; for is she not "the mother of fair Wisdom?" I say philosophical to distinguish her system from the superficial and empirical attempts of the world to educate; for empirical and superficial they must become, as shall show, when applied to those classes of society whose poverty enables them to pay but little for their schooling, and compels them to leave it at an early age. The world urges the value of what is positive and material; the Church, too, as living in the world, urges the importance and the necessity of what is positive and material; but as the Church in education deals with a man who came from God and goes to God, she recognises and finds place for the ideal as well as for the positive and the material. She will teach youth that man has something more to do in life than to advance his own material welfare; she will teach him that as a citizen he is one of a family, to whom he owes a duty as well to himself. The Church will see that the youth learns to look beyond the present. He must make acquaintance with the good and great among men who have lived before, and with the nobility

and beautiful thoughts that have filled their minds. Here, then, are history and poetry added in her curriculum to the scantier course which, having regard to the practical wants for achieving a fortune, comprises only "the three R's," a little commercial geography, a dash of chemistry, and a smack of mechanics, with possibly a string of handy dates. The Church, seeing the need of cultivating the ideal in youth with a view to their political responsibilities, will be no less solicitous, having a view to their future, which is immortality, to bring them under the influence of religion, as the means by which they may learn their relation to God. And in setting before them this ideal, which brings a future of eternity home to each of us as dependent for its happiness in a large degree on the deeds done in the body, the Church shows herself truly practical, filled with "the wisdom that reacheth from one end to the other, sweetly ordering all things;" for no other motive can supply to the positive duties of daily life such energy as that which springs from the truths of revelation, apprehended by us through the ideal. On a sound philosophical system, then, the Church proceeds in a liberal spirit to offer education to the people.

And never was a crisis more momentous in its responsibilities to the Church which, suffer me to remind you, is made up of you, gentlemen, and such as you. Upon her action at this time the future influence and position of the Church, and her existence as a National Church, seems to hang. Recent decisions on constitutional measures have awakened the whole people to call for extended education. To such a call the Church of the nation must respond; for is she not commissioned from even higher authority to "teach all nations"? It is superfluous to enlarge before such an audience as this upon the calamity to society of an uneducated majority preponderating in politics. It is hardly more needful to draw out the evils that would result to a country such as ours, if a system of material education is to be the only training and teaching that the bulk of our fellow-citizens is to enjoy. The *Times* correspondent at Melbourne in April last enlarged upon the disorganized condition of society in the colony, and quoted with approval the earnest appeal of Bishop Perry to his flock to meet this evil by early training their children to submit and to obey. And at home do we not as a matter of fact find in the more educated classes of society a greater readiness than in the less educated to recognise the force of constitutional authority, to submit to a rule of just living, to respect law for its own sake, even against their own interest, to uphold fair play, and to act upon the rule of live and let live? Is it not to them, also, that we look for a readier sympathy that makes allowance for differences, more liberality and comprehensiveness of view, more independence of action? Is it not here that we find public spirit most effectual in combating the sordid tendencies to materialism which exist in trading communities? And is not all this in a main degree the result of *liberal* education? of instruction in the liberal arts, of

intercourse from early youth with numbers, of discipline apart from home, maintained under a system where "acts to habits lead, and duty to delight," and in which religion is recognised and exhibited as a sovereign principle, overshadowing all with an influence silent and often unfelt, but not the less penetrating in the course of years? The question arises,—Can such education as this be given in its essentials to the poorer classes? I do not see how the State can attempt it for them. The statesman, indeed, will take a deeper and higher view of the ends of education than the materialist; he will recognise the value of the ideal; nor will he be blind to the importance of religion as a means of cultivating the ideal; but it is not apparent what adequate provision the State can make in schools available by the poor for that training in the ideal, as distinct from the material, in which lies the moral and religious virtue of education. If it could be done, as in degree perhaps it might, under a high system of pagan education, it could be done only at an expense of time and money which the poor could not incur. Herein is one of the especial blessings which the Gospel brings—a shorter method for attaining the results of education than the long and costly system of the academy. "To the poor is the Gospel preached." But to offer to the classes whose sons must go to work at thirteen or fourteen years of age a course embracing poetry and history and the classics is futile. The boys leave school long before they can reap the advantage of such training. And though, regarding the matter only from a philosophical point of view, religion would do much in cultivating the ideal or anti-selfish part of our being, the State will probably find itself cut off from this resource in any attempt it may make for an extended system of national education. And as differences and jealousies among bodies holding at least a common belief in revelation and in Christ hinder the State from providing any one system of religious education for the whole people, it must in logical fairness be ready to consider the convictions of a Positivist as fully as of an Anabaptist or a Quaker, and therein would find itself precluded from teaching not only the dogmas of a Church creed, but many of the hitherto accepted generalities of natural religion. Nay, if when in the French Convention the debate on public education was brought abruptly to a close on Deputy Dupont rising with the assertion, "But, M. le Président, I am free to avow for my part that I am an atheist!" can we hope that when the question comes to be debated in our constituencies, it will be on here and there and in isolated cases that like shameless avowals would be heard? If numbers justly entitle a misbelief or unbelief to the consideration of the State, I do not see how the State can furnish us with even a meagre deism without outraging the convictions of influential schools of thought. Nor—as I shall have occasion to show presently—would permission from the State to ministers of religion and to philosophers to teach or enlighten the youth of their congregations or their sects meet the case in a

adequate degree. But the Church is free to use religion; and if Dr. Johnson, standing on Iona, observed that "whatsoever withdraws us from the power of our senses, whatever makes the past, the distant, or the future predominate over the present, advances us in the dignity of thinking beings," what instrument so apt as religion for such a purpose? The Church, then, in this conjuncture, must be the saviour of the State. If for our country's sake alone, let us be forward with a system under which our fellow-citizens to the utmost possible extent may enjoy educational equality. The Church repudiates the thought that the humanities are the privilege or monopoly of the rich. All that is essential to the humanising of men and the training of citizens for political responsibility she holds to be the right of all, and should be ready to afford to all. A secular system may, indeed, make a shrewder artisan of a boy who has been under it than another will become who has grown up without any book learning; it may train "the eating, drinking, buying, bargaining man;" and from time to time its narrow circle of instruction may fan the fires of exceptional genius; but it will form few habits; it will develop fewer sympathies, quicken no aspirations, and do little towards training grave and intelligent citizens. The Church, however, calm, liberal, free from hostility towards others, and recognising even in State secular schools a well-meant, if short-sighted, effort to remedy pressing evils rather than a design antagonistic to herself, can in her institutions combine the ideal and the positive in the most effectual manner by the aid of religious teaching, therein supplying to all classes the means of that cultivation of the ideal which lies at the root of true civilization and sound citizenship.

But how must religion be taught to produce this effect? Its teaching must be systematic, technical, habitual. It must not be an occasional lesson, nor a stated periodical appeal to conscience. It must be dealt with as another science, systematically and technically, taught with reverence and earnestness, yet with care not to expose the child to the danger of self-consciousness. But it must be taught habitually also. The child must be brought into such relation to it, that he shall see it as a principle regulating the affairs of life, connecting itself with amusements, while its dignity and supremacy shall be exhibited by outward acts of solemn and attractive worship. In this way, while simple and distinctive catechising shall fix the technicalities of religion in the mind, its indirect but pervading influence will be moulding the character, and instances will not be wanting where deep spiritual wisdom is acquired and conversion effected through its saving mysteries. Compared with this, what is the value of that minister's teaching who on a stated day comes in to instruct his co-religionists, and gives his lesson in turn with arithmetic or back-stitching, or it may be in a higher school divides the morning with the professor of modern languages and the dancing-master?

Where, however, and by whom, and at what cost, can such

Church teaching be given? As for the rich we have large boarding-schools, so we will look to like communities for impressing upon the people such training as shall tell upon them in their masses. Fresh and glorious in the memory of every man before me rises some instance or another of what such training in ancient school or learned university can effect, from whom in our own experience we each have learned—

Quid mens rite, quid in dolos  
Nutrita faustis sub penetralibus  
Possit.

These shrines of learning, these homes of manliness and brotherhood, and rivalry and generosity, were for the most part founded for the benefit and aid of the intelligent poor. From such they have passed away; and when we recall what they have done for the rich and the luxurious, and what these would be without them, we must not repine at the change. But that these foundations once existed for the training of the humbler classes must not be passed over when we consider how our citizens should be educated; and that these foundations have passed from the needy to the wealthy is first of all things to be remembered when the needy are awakening to a sense of their loss. It must be the work of the Church to redress this evil, for it is her office to see that of all that is essential to the perfection of man's nature there be no lack to any. She it is who must teach her wealthier sons by sacrifice of their abundance to make up the divine equality. For while we admit the benefits which these ancient buildings confer upon the upper classes, and see those kept out for whom originally they were intended, and who certainly are less able than others to dispense with their aid, we cannot refuse to help in raising new schools for them. There are many classes of our fellow-citizens desirous of sound education for their children and able to pay for it, but not able to erect the buildings in which it shall be given. Boarding-schools are what are wanted for every portion of the community that can afford such payment as shall make them self-supporting; and this for the reason that such schools are what the independent classes of English society select for their sons, and society finds its account in the selection. And—if not insisting too much on what is admitted—let me remind you of the great self-teaching power which these institutions create. Association traditions, habits, forms, all that makes up the *genius loci*, help to mould the character unconsciously to the subject of the change. And, furthermore, in such schools we have the best chance bringing the invaluable educational power of the playground to bear upon the boys. The Church has no sympathy with a Puritanical suspicion of sport. She would rather lead her sons onward by the path of nature and the light of common sense to avoid the sin of scruple; wherein she reaps a plentiful reward in the habit of self-control, endurance, forbearance, that are acquired; not to enlarge also upon the true liberalism of mind which is induced in

the ardent pursuit of honour sought for its own sake, without mercenary recompense.

Large boarding-schools, then, for the youth of all those classes to whose income they can be made available, are the places where the Church may best hope to train on a system of philosophy useful citizens for the State, and hopeful sons for Heaven.

And by whom in these places shall this education be given? My answer is—Mainly by the clergy; and this for many reasons. First of all, as the majority of the schools will furnish only small remuneration to the teachers, the clergy will be the readiest for slender pay to give the hardest work and the heartiest service, as they do in their parishes and curacies. In them you will have men of more than average intellectual fitness, and the probability of that zeal which, where there is no strong money stimulus, is necessary to keep a school from stagnation and decay. Hereby you bring into direct friendly relation with the clergy the youth of a class who are too much estranged from them. To such, a person who has been their tutor, friend, and perhaps playfellow at cricket or football, will cease to be a *bête noire*. Besides, the presence of a gentleman in the daily life of a very cheap school is necessary to save it from that sordid and vulgarising tone which is apt to arise where a very close attention to detail is necessary. But on higher grounds I vindicate the claim of the clergy to educate youth, and call now upon my brethren to devote themselves to this part of the priest's office. I have tried to show you the place that religion should occupy in a Church school. It is not merely to be tolerated by the use of a comprehensive prayer to "Jehovah, Jove, or Lord," at the opening of morning school; it is not to be treated as a charm or talisman by the periodical recitation of the Catechism, or even a formal reading of the Gospel. It is to be studied and learned; it is to be recognised by the teacher as a science, the rudiments of which he has to impart. There must be system and distinctness, uniformity of principle, unity of idea. With such responsibility those whom the Church has appointed to be official guardians and expositors of the faith are the fittest to be intrusted. And if beside technical, precise teaching in the doctrine, and formal training in the practice of religion, religion is also to be recognised as a pervading principle of life, affecting the affairs of the day and connecting itself with the amusements of the holiday, there needs, something like professional responsibility, not to say familiarity, to keep alive and to infuse this influence—men whose ministry it is to attend continually on this very thing. To this end, if we mistake not his meaning, sang the wise poet-king of old, "If thou knowest not, thou fairest among women, go thy way forth by the footsteps of the flock, and feed thy kids beside the shepherds' tents."

And here is an answer to the plausible argument familiarly urged when it is asked whether a man cannot teach grammar as well in a black tie as in a white; or why episcopal ordination should be



an essential qualification for the privilege of wielding the rod. We contend for religion both as a science to be studied and learned, and as a living, active idea, regulating the course of life. If there be men anywhere appointed to its service, such persons must be present in the schools that recognise it; and if the principle is to be kept in its vitality, it needs an association of men, bound by professional obligations, to attend to it. And here again is an answer to the still more plausible suggestion that religion shall be omitted at school and be taught at home. No lesson, I fully believe and readily affirm, is ever better taught or learned more lastingly than the first prayer dictated to the infant ear from mother's lips; never are simple truths of faith or morals urged to more advantage than on a father's knee, when some Sunday afternoon he begins to teach his boy the Catechism. But as infancy passes into boyhood the child needs instruction more systematic and technical than most homes can give. He needs further to pass into a wider world and see there the same religion in its relation to greater numbers, whereby he may learn that it is not merely the pure, bright sentiment of a virtuous home, but the accepted basis of all action that is to lead men to truth and peace. Practically speaking, home instruction in religion would come to little. Parents do not so much send their children to men who *know more* than themselves as to men who can *teach better* than themselves. When wranglers and classmen so often fail as tutors, why should parents be necessarily successful? On a detail of this kind I think I may press my own experience. I invariably find that those parents who value religion most, and as such would be the best parents to teach it are the people who will have selected my school because they have confidence that religious teaching will be given in it; and I have known such parents apologise on the score of their own engrossments for the insufficient standard which, in their opinion, the children had attained. What can a father do who may seldom see his children except at breakfast and on a Sunday? His best intentions for their good are apt to weaken when, after a sermon on the Sunday morning, perhaps an exhausting one, the after-dinner seduction of a honest glass, or a pipe or a nap, supervenes; or the olive-branches themselves are in a ferment of agitation till father takes them for a stroll on Hampstead Heath, or for a ride at Hampton Court. How many parents beside are there who have confided to me that they themselves are not religious; that they cannot teach what they do not practise, but that they hope better things for their children.

Nor need apprehensive minds fear the evil of too powerful clerical influence upon the rising generation. An English public school is not a French ecclesiastical seminary. Nowhere does the breeze of public opinion blow more freshly or more searching than through the quadrangles and class-rooms of a public school. Nowhere would intrigue or subterfuge or paltering schemes be detected with more unerring instinct, while open dealing nowhere

meets with a response more frank. No fear, in a large community reflecting all the variety of opinion which the boys have brought from home, that any arch-priest should conjure them to accept any unauthorised sentiments of his own. If discipline or teaching be attempted in a public school other than can be understood of the people, the boys will be the first to know the reason why.

It remains for me to consider briefly whether such boarding-schools as I contend for can be provided and made self-supporting for the poorer classes. For the poorest they cannot, yet how much will the poorest gain if it ever come to pass that the classes just above them have been trained as ourselves have been under a liberal and religious system. The expense of buildings suitable to the dignity of education, homes of learning and religion, where art also may contribute its educating influence, must be provided from public sources (I do not mean by Government aid) to supply the buildings which the richer classes have appropriated in schools and universities originally erected as public benefactions. Beyond this the people must pay for their education so much as shall maintain the children and remunerate their teachers, the latter being mainly clergy, and as such ready for their work's sake and their Master's sake to work in school as in church and parish below the market value. Better than naming any hard and fast line of income above or below which such education may or may not be attainable, let me say that a self-supporting boarding-school containing 300 boys, with seven clergymen and graduates of Oxford and Cambridge and a suitable staff of other masters, is at work in New Shoreham, under the direction of the Provost and Fellows of St. Nicolas' College, at fourteen guineas per annum. These boys are temporarily lodged in houses hired for them in the town, having a common chapel, hall, and schoolroom; but noble buildings for their accommodation to the number of 1,000 are in progress at Ardingly in Sussex, and will, we hope, be ready for 400 boys next year. (Cheers.) Gentlemen, what shall a chain of schools such as this effect for our Church and country, when at 14*l.* per annum we can educate liberally and religiously our young citizens by thousands! The money demand for this work is confined to the cost of erecting buildings; but for work on so large and necessarily large a scale requires a large body of teachers. Such an organization ought to have its place in every diocese. It need not be diocesan in its independence, with all the cost of machinery to be repeated in each diocese. Indeed, had I time, I could show reasons why a national organization availing itself of diocesan arrangements, and in due submission to the authority of the diocesan himself, would be better in itself, as well as more practical and practicable, than a series of independent diocesan institutions. Be this as it may, a distinct teaching body is needed in the Church. "Some prophets, some evangelists, some teachers," was the apostle's orderly constitution; not the muddle of the existing state of things, where all are preachers and all are teachers, and some add to themselves the

grave responsibility of interpreting and making prophecies, while others assume the not less delicate duties of confessors and directors, without licence or mission. We need for education grave and learned, active and practised men in community, having their own constitution, subject to lawful visitation, gathered into recognised teaching bodies, founded on a basis broad as the liberality of the National Church, strongly united in loyalty to her and pledged to her service, knowing no difference between one and another save of earnestness and sloth, resting on distinct principles, starting with a definite idea, and educating on a fixed type. Such a body needs to be loosely but not feebly bound, so as to meet the shifting exigencies of the time, cramped by none of the narrowing and numbing influences of party interpretation, but in strict loyalty to all that the Church prescribes working upon system with its great purpose in view—namely, the training of youth in sound intelligence, largeness of sympathy, and reverence of mind to do their duty in Church and State. Such an association of men would find every variety of educational work falling within their scope; day-schools, night-schools, girls' schools, choir-schools, training-schools, mission-schools, would all find a place under this organization. Such institutions might afford stimulus to the National Schools, and open advantageous prospects to the children there by means of scholarships drafting off the abler of them after competition to the higher advantages of boarding-schools.

Again, in respect of adult education, especially with its own members, such a community may continue to exercise long through life an indirect but very real educating power through the anniversaries, cricket-matches, circular addresses, and many other modes as well of religion as of education, sport, or mutual benefit, which keep up old associations, or bring old schoolfellows together; not to mention how chaplains and masters will find many boys out of large schools growing into correspondents when they leave and it would indeed be an important part of the duties of such places to provide for adult education, at least so far as these and kindred opportunities would promote it. The presence, moreover, in a diocese of a fixed body of this kind would give consistency and permanence to the isolated and often shortlived efforts for good, dependent on the health and opportunities of individuals.

How much some such community has been able to do, those who are interested in the question may read in my letter to Sir John Coleridge on St. Nicolas' College and its Schools. (Cheers.) It may seem egotistical to speak only of a work in which I am myself concerned, though the well-known sagacity and experience of Mr. Woodward—(cheers)—may entitle his schemes and achievements to a first place on the list of attempts to supply the deficiencies of Church education in the country. Still I could wish that I had time to dwell upon the laborious and unostentatious efforts of the brethren in the Guild of St. Alban—(cheers)—who from the reports they have kindly sent me are in their night-

schools in many places doing a missionary work for the Church and a brother's office for the State. Such attempts, too, as Mr. Gregory's in Lambeth—(cheers)—deserve especial mention, where an art-school is rendering to the adults of that district great immediate service, and storing up for the Church and for society much future good in furnishing to the people living evidence of the practical goodwill of the clergy towards them. Nor are the laity in their private and individual efforts behind the clergy and our fraternities in zeal; but with my allotted time rapidly expiring, if not exceeded, I must speak, as I first determined, only of what I know from experience. For all but twenty years, in the diocese of Chichester, a body of men, inexperienced at first, but not without ardour and faith, have striven, for Church and country's sake, to give their fellow-citizens of every grade a citizen's and a Churchman's training. Nor have they laboured in vain. Carrying with them their Bishop's blessing and his active co-operation, gaining the support of all the dignitaries of the diocese and the large bulk of the clergy, aided liberally by not a few of the laity, although it was our fate that for many years "each one of us with one hand wrought his work and with the other hand held his weapon" of defence—(cheers)—yet we have now a community, under a Provost, of 18 Fellows, 15 Associates and Exhibitioners, 32 Foundation Scholars, nearly 800 boarders, about 500 acres of land held for us in trust, and buildings that have cost not less than 120,000*l.* (Loud cheers.) Is not this record a ground of confidence to those who would found on a permanent and independent basis a fixed system of Church education for every class of the community? For, gentlemen, it is not a question of establishing a picturesque and popular middle school in a favourite county. It is a question how we shall provide Church education in cheap boarding-schools for the tens of thousands in each diocese who are without this advantage, and from whom, while without it, the State can expect little counsel, the Church little love in respect of them, and less confidence for herself that she is fulfilling her Master's mission. And now when, to the other achievements which St. Nicolas' College has been permitted to accomplish, there is added the call which a short year ago was made to us by strangers of your own county, soon to become fast friends, is there not a cause that you should combine to promote this work at your own doors, which we are able to show you is not a visionary scheme, but already elsewhere an existing and flourishing institution? You must regard the school at Denstone—(cheers)—only as the inauguration in this important diocese of Lichfield of an attempt to provide Church education for the traders of this great town, of the black country around it, and of the Potteries beyond it. The farmers, too, of Shropshire and Staffordshire and Derbyshire have their claims as urgent and as important. (Cheers.) And so deeply impressed are we with the duty that is upon us that, although our founder has upon him a weight in building Ardingly

that would crush any other man than Nathaniel Woodward, he and we are ready, without let or hindrance to Denstone, to meet and to promote at once any feasible suggestion and available offer that may be made for beginning a cheap school for 1,000 boys at 14*l.* per annum, or thereabouts, in the Midland Counties. Here, in Wolverhampton, if anywhere, the claims come home to us of those toiling thousands to whose labours we are each one of us indebted for almost all the minor comforts that make up the blessings of our material civilization. (Cheers.) We read that there was once a pious patriot who mourned over the waste places of his country, and he came to his people "and told them of the hand of his God which was upon him, and the people said, 'Let us rise up and build;' so they strengthened their hands for this good cause." (Loud cheers.)

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### DISCUSSION.

The DEAN OF CHESTER.—Fifteen minutes, at the rate of three minutes for each subject, will enable me to glance at five subjects; and, as they are all commonplace subjects, three minutes will be enough for each. I have been directed to confine my attention to the education of the higher and middle classes. Following the example of Dr. Lowe, I will limit myself to points that have come within the range of my own observation and experience. 1. Beginning with the higher classes—namely, with young men destined for the Universities, I may say that I have had experience of the possibility of forming in them a *Biblical taste*, by which I mean a habit of studying Scripture with interest, in a reverent spirit, and yet with exactitude and care. I have been surprised by the results which have followed from what, on looking back, I cannot but regard as very simple and imperfect efforts on the part of the teacher. The formation of such a habit of mind in young men is very important. Men of such a spirit will be disposed to take holy orders; and such men are wanted now, and will, perhaps, be wanted more and more, both in parishes and in the work of education. Now these results can be secured by individual efforts in existing schools. The same remark applies to the next two subjects to which I proceed to ask attention. 2. Coming down to the lower middle class, but still including the higher also, I have been impressed by the great importance of giving *careful instruction in the Prayer-book*, and especially the morning and evening services: and this for several reasons. Partly because there seems some tendency now to depreciate those services in the form in which we have inherited them; partly because, while these services contain nearly the whole of religious truth, they excite very little of the spirit of controversy, and the truth is presented by them in its connexion with devotion; partly because they are to be constantly used, and it is a great evil to use forms of words without thoroughly understanding them. (Cheers.) We must not expect the English people to be kept in their attachment to the Church through the sensuous appliances of religion. Perhaps the future allegiance of many who are now young will be best secured by their gaining an intelligent love of the Prayer-book in early life. How the actual work of this teaching may be best done, I cannot now stay to inquire. But it is cheering to see that a large number of small books explanatory of these services has of late years been published. I may add that I think one of the best points in the Oxford and Cambridge Local Examinations is that they require prominent attention to the Book of Common Prayer. Probably those examinations are now, in this particular, silently acting on the minds of many young men with considerable and beneficial effect. 3. The next point to which I invite attention is *Confirmation in connexion with Education*. By this I mean Confirmation for which preparation has been made by a clerical schoolmaster in a school, or by a parochial clergyman for a school that happens to be in his neighbourhood. I will not dwell on such preparation conducted within large schools that are situated in large towns, except to say that, after much experience, I am convinced that the importance of

work of this kind cannot possibly be exaggerated. But I may allude more particularly to recent parochial experience in the Fen country, a district from which, until recent years, the religious influence of the Church of England was peculiarly absent, and where the consequences, among the families of the farmers, have been very serious. But, on the other hand, I had the means of observing in a large private school, which gave me the opportunity of preparing for Confirmation a considerable number of the sons of the farmers from a wide neighbourhood around, how hearty the response may be to very simple efforts, and how possible to regain lost ground through working on the affections. Here, however, a very important question is touched—namely, as to the age at which Confirmation should be administered. Two opinions are held on this subject, both no doubt very well represented in this hall. Some, laying stress on the quasi-sacramental character of the ordinance, think that its benefits can hardly be secured too soon: and certainly I could never speak lightly of the grace which may be looked for in the right use of such an occasion. But the words in the Prayer-book lay great stress on this, that for the more edifying of such as receive Confirmation, the Church hath thought fit to order that henceforward candidates must have come to years of discretion, which means that they are possessed of intelligent discrimination. (Cheers, and counter-cheers.) However, I do not argue the case now on the ground of the Prayer-book. I am only saying that by acting on the other view we lose a great advantage, by failing to use a powerful engine for securing to the Church the deliberately formed convictions of our young people for time to come. 4. Hitherto I have been speaking of efforts which may be made in connexion with existing schools. But I suppose new schools will be wanted, both for town and country; and, indeed, active movements are on foot for establishing such schools. And here, again, I hope the meeting will bear with me while I touch another subject in which there is much difference of opinion. I am inclined to recommend, especially in schools established for the lower middle classes, *some kind of Conscience Clause*. I am not going to argue this general question, which is full of difficulties; but I imagine here is a great difference between a conscience clause imposed by Government, and a conscience clause voluntarily adopted in an institution adopted by ourselves,—a difference, too, in this respect, between the school and the parish. I worked myself for seventeen years under a conscience clause in schools established for three grades of society: I am not aware that there was any compromise of principle; and I am persuaded that the system did not weaken, but strengthened, the influence of the Church of England. Moreover, it seems to me that there is a certain fairness in a conscience clause in regard to those classes in which dissent prevails. We have been, in a very large degree, the cause of this dissent, and we ought to deal tenderly with prejudices and to win over by persuasion. This question will, no doubt, be handled in the Report of the Schools Inquiry Commission, and the prospect of the early publication of that Report makes the present discussion very opportune. 5. The fifth topic which has occurred to me in connexion with this discussion is the need which exists for some additional schools of technical instruction. I travelled yesterday from Chester by Wrewe to Wolverhampton, and it is no wonder if this thought was very vividly present to my mind. Some few persons have felt for a considerable time that this need is very urgent; and, now that Belgium and France are visibly outstripping us in the industrial race, this conviction seems to have become very general. The old principle that the rule of thumb is the best for an English mechanic is now at length seen to be a superstition. When a want is once felt in England it is very likely to be supplied. But I should be very sorry to see this want supplied without reference to the Church of England. It will be a great misfortune if religious influences are not connected with the education of our young engineers and the superintendents of manufacturing industry. This, too, may be added, that for any schools of this kind that may be founded it will not be difficult to obtain capable teachers from the Universities. The argument of time which remains enables me to say that I think there has been one great omission hitherto in this debate. One-half of those young people and adults, or whose religious education we have been consulting, have not been mentioned. Are our girls to be excluded from the benefits of Church education? Are they so good that they do not require it? Are they so hopelessly bad that it is useless to secure it for them? Or are they so well provided with it already that nothing more remains to be done? So far as my observation and experience go, I think this last question cannot be answered in the affirmative. The Church Congress has been trying here at Wolverhampton its pretence hand on man. I hope at some other place it will attempt a problem more difficult and not less important. (Loud applause.)

The Rev. CANON NORRIS, who on rising was greeted with much cheering, spoke as follows:—My Lord,—From those friendly signs of recognition that greet me

on coming to the front, I am bold to hope that I have some old friends among those before me. If so I can only say that it was from them in bygone years that I learned whatever I knew of this subject. (Cheers.) What part of it shall I now address myself to? One who speaks last ought, if possible, to supplement what has gone before. The opening paper viewed the subject on its social side, showing how the Church might supply pleasant evenings to her younger members; Dr. Low spoke of the Church influences of collegiate life, and how these might be made to reach the middle classes; my friend the Dean of Chester showed how these same classes might be inspired with a love of Biblical studies. It seems left to me to speak of the *Night School* properly so called, the evening classes now, happily, going on in connexion with most of our parochial schools. How this kind of instruction may be best extended is just now the question that is occupying the attention of educationists both in England and in France. Two discoveries we have made on both sides the Channel in the last few years:—1st. That numbers of our population are altogether escaping our endeavours to educate them, and growing up in ignorance, a danger to both Church and State; and 2d. That if we are to hold our own in the industrial competition of the day, we must give our young people some further technical instruction, taking them up at the point where the primary school leaves them, and carrying them on, turning the mere workman into the artisan. Now for both these purposes night schools are needed, are in fact our only instrumentality. How are they to be supplied? It is curious to note the different ways in which the two countries try to do these things. In France, the Minister of Public Instruction one fine morning awakes to the necessity of night schools, sets his copying clerks to work, and by the evening post a circular goes forth to every *prefet* and *sous-prefet* in France offering premiums to every normal teacher who opens a night school, and in a year or two 600,000 evening students present themselves at the Inspectors' collective examinations. In England our central office relies more on voluntary effort. M. Duruy would be astonished if he could look through the pigeon-holes of our education office, and see what a large proportion of the department's correspondence is in the fine Roman hand of the ladies of the hall or the parsonage. But in this matter of night schools how are the voluntary system and the central department to work best together. How are we to combine the paid professional element required by the one with the free and unpaid services of the volunteers? Last Monday I met at Bristol some forty young men, sons mostly of the city merchants, who, after counting-house hours wished to give their leisure to this work; and the difficulties of carrying it on were discussed. Question after question was raised:—should fees be charged? should the certificate-master be present? should the instruction be in class or individual? should young and old be taught together? should a Scripture lesson be included in the plan. How were the necessary funds to be raised?—all very practical difficulties. It was curious, as the evening wore on, to note how the room fell asunder into two well defined parties, divided as clearly by the objects they were proposing to themselves as by the methods which they respectively advocated. And so the whole night school work may be, and indeed must be, divided into two provinces. On the one side you have the party who care most about gathering into their schools the waifs and strays the rough neglected lads of our streets; these naturally and necessarily prefer voluntary teachers who put heart and love into their work, would charge no fees, would give a missionary character to the school. On the other side you have those who are more anxious about giving the young intelligent work people an opportunity of adding something to the merely elementary instruction of the day school, who therefore wish to provide lessons in commercial arithmetic, in drawing, in geometry, and the like preferring therefore the paid trained teacher, charging therefore fees. Now the broad demarcation of the purposes, of the methods, of the material to be worked upon, is a great step gained towards the simplification of the general problem. In most parishes both departments of the work are needed; for the more intelligent who have recently left your day school and gone to work, you wish to open a shop of higher instruction, where a really good article, book-keeping, drawing, English chemistry, and the like, will be sold them for twopence or threepence a week; while at the same time you wish to draw within your influence and do something to humanize the rough, ignorant lads who would else lounge away the evening at village corners, or under the gas-lights of the street. How can both these purposes be accomplished? Some of my practical friends may be able to give shape to following suggestions. Our town schools have mostly two large school-rooms: village schools one large room, and by its side a class room. Let the girls' school in the town, or the class-room in the country (we will call both for our purpose *the c room*) be used for the evening classes of higher instruction. There one may imag

a dozen village lads, or some fifty or sixty town lads meeting at, say, seven o'clock in the evening, for their lessons; while a quarter of an hour later, tempted perhaps by a penny cup of tea, there would assemble the rougher group in the other room. Here we have our material ready to be worked upon. Now for our teachers: I propose at least one permanent paid teacher, and some two or three volunteers, sometimes the clergyman or some member of his family, sometimes some of those right-hearted young fellows, like those I met at Bristol, to be found in most of our parishes, only waiting to be asked to put their hand to the work. While the rougher set are assembling and having their tea, and getting into their places under the direction of one or two of the volunteers, in what I call *the school*, the paid teacher has assigned to each of his pupils his evening task in what I call *the class-room*. At half-past seven the pupils have had half an hour's work, and the rougher lot are ready to commence. The principal teacher "tells off" half his pupils to act as monitors to as many little groups of the younger "roughs,"—taking care, of course, that a boy never teaches one older than himself: this for half an hour; then these monitors go back to their lessons in the class room, and another relay—the other half of the class room pupils—replace them as monitors in the school. The elder roughs are of course under the care of one or two volunteers. At half-past eight the pupils of the class room, having thus had an hour of lessons, and half an hour of teaching, go home: while the roughs, having had a good hour of reading, writing, and arithmetic, stay a quarter of an hour later for a *collective* lesson from the principal teacher or the clergyman—it may be in Scripture, or it may be a sort of entertaining lecture, or it may be singing. Such is the scheme. Three questions will be at once asked:—(1.) Will the more intelligent pupils like sacrificing half an hour of the evening to acting as monitors in the lower school? To this I answer that I am very sure they will most readily enter into the spirit of the plan, and feel that they are doing a work of neighbourly charity; the success of this part of the plan will entirely depend on the judgment with which their services are assorted in the lower school; in other words, it will depend on the principal teacher. (2.) Can we count on the two or three elder volunteers in our parishes? And here again I think we may, if our principal teacher is discreet and pleasant to work with, and if he makes it his business to conciliate and recruit such assistance. (3.) How can the permanent service of such a trained teacher be secured? In a small rural parish, where there are no pupil teachers, he may be the day-school master. In a very large town school he may be a certificated master acting as assistant in the forenoon, and having the afternoon to himself. For smaller town schools, which cannot afford a second certificated master, I propose that five or six schools should form themselves into a night-school union, and engage a *circulating certificated master* who should undertake to give one entire evening in the week to each of the united schools. Supposing the night schools met three times a week they would have to depend for two evenings on a volunteer, probably the curate of the parish. And in this last case, if such an organization became at all general, I feel sure the education department would gladly extend to such *united night schools* the very slight relaxation of their rule already offered to the *rural school unions*. In one or other of these ways the Government Grant, together with the fees of the class room pupils, would cover the expenses of the school. If any remind me of our subject this evening, that it is emphatically Church education, and ask me whether a good deal of what I have described be not merely secular work, I reply, I decline to recognize any such distinction. The clergyman's motto must be the old one "*nihil humani a me alienum*,"—"nothing that goes on in this parish is unconnected with my work." And, besides, his presence in such a school may indirectly give a religious spirit to the whole life lived in the school. Often and often a few earnest words spoken at the close as prelude to the evening prayer, from heart to heart, will go further and leave a far more lasting impression than a set Bible lesson of half an hour's duration. Above all the work must be done in faith—faith not only in God's blessing, but faith also in your fellow man. While we are trying to work down to them, we must have faith that they are trying to work up to us. If we can do something for them, they (believe me) can do much for us. These night school classes, bringing us face to face with the very people that are now escaping us, will infuse into our parish work and into our experience, and so into our sermons, that *masculine* element in which I sometimes think our ministry is deficient. Those working lads and men that we there meet will give not only backbone to our parochial system, but also those English hearts and hands that alone that can build up for us a Church that shall be once more truly national—commensurate with the length and breadth of our land. (Cheers.)

The Right Rev. CHAIRMAN said that they were happy to have at this meeting the presence of several of his Right Reverend brethren from the United States of



America—(cheers)—who, he had great pleasure in stating, would address them on the important subject of Church education.

The BISHOP OF ILLINOIS.—There are two reasons, I presume, which have induced the Right Rev. President to honour me by calling upon me to address you on this important subject. The first is, that overwhelming kindness with which we have been received during our sojourn in this our dear mother Church of England. (Cheers.) The other is that I belong to a country where, probably, popular education has been pushed on to a larger extent, and has gathered around itself a larger array of effective means, and embraced within its scope a larger range of popular education, than perhaps in any other country in the world. (Cheers.) And so far as popular education can go, I am proud of my country—proud of it for what it has effected in this direction, with the limited means at its disposal to do it with. To the credit of my countrymen I may say that the very first thing which they set up in their border emigration—the very first building which is erected, is of a public character. It is a school-house for the education of their children—(cheers)—and that school-house, in its turn, becomes the nucleus—as far as practicable in their divided condition—of the moral and religious instruction of the adjacent population, and after a time the common church of that portion of the land. And the development of this system may be seen in passing through our large towns and cities. If you were to go to the city, for instance, in which I have my habitation, and walk through its streets, and were to mark the most splendid and most magnificently erected edifices, and you were to inquire what they were, you would be told, “They are our common schools.” (Cheers.) I am living in a city the site of which thirty years ago was a mere swamp, where now there is a population of 250,000 inhabitants, together with schools commensurate with the wants of the rising generation. (Cheers.) In that relation, therefore, I stand in the face of what I consider the best development of popular education, where in accordance with the principles of the Government more than popular education is not allowable. Having done justice, therefore, to the extent of popular education in that country from which I come, I will now speak of what I consider its grand fundamental defect, and which, in my judgment, unless largely supplemented, as it is, by religious effort outlying and around it, it could create only a nation of infidels. (Cheers.) Speaking, therefore, in behalf of Church education, and speaking from this standpoint, and this development, I have next to observe what is experienced on this subject—that hunger of the human heart—in relation to that higher form of education. We have two ways in which to estimate that. The first is the condition of the Church, and the efforts put forth in order to educate our young people as they should be, in a moral and religious point of view. There is a testimony on this point to which I refer with shame. It is, notwithstanding the poor means of their people, the true and honest stand on the subject of religious education which is taken by the Roman Catholic Church. The Roman Catholic clergy, refusing all compromise, have steadily gone on, all over the land, building their schools and their colleges, and they associate with them every thing likely to make them not only permanent and valuable, but also attractive to the young and rising generation; thus fulfilling in that way, on their side, the duty they owe to their principles, to the Church of which they are members, and the claims God upon them. And, on the other hand, it is to be remarked what has been the effect of the existence of these institutions amongst the populations around them, as in a country like America. Have they been repelled or received? Unfortunately we have had to mourn over the fact that we cannot keep our sons and daughters out of these institutions, and, wherever good and sound education is wanted, our people send their children there without regarding its connexion with the peculiar religious instruction which characterises that Church. Our national schools are all secular, and thus we are compelled to feel, to our own disadvantage, that education to the right must be the education of the Church. (Cheers.) What is education? It is a very common thing at the present day to find a confusion of ideas as to education and instruction. Instruction is the pouring in, whilst education is the drawing out and developing the powers and faculties of nature—(loud cheers)—and notwithstanding all our means for carrying on education, we must undoubtedly admit that we can do nothing without the assistance of God’s Spirit and God’s truth, and without endeavour to educate the souls of those intrusted to us, as well as educating the minds and leading them to feel the realities of eternity as well as realize the poor inheritance of this fading earth. (Cheers.) But if we advance further, and the question is put, “By what right do you, whether man or woman, undertake to educate that child—from whence is your right derived?” If I am told the teacher derives a right from the parents, that only throws the matter a single step backward

Perhaps you will say the parent has a right because he is older and stronger, but that is might making right. But really and truly that right is alone derived from the child being God's trust to man as His servant, and the Church is an assembly of such servants and the nursery of such souls. (Cheers.) And if we are to advance another step as to the mode, let me ask, is it possible to train our complex nature by teaching the sciences and mathematics only—by teaching our common people all round to read and write? What would be the universal effect of educating the mind and not the heart; of training the head and neglecting the affections? Everywhere the testimony of experience is that it is only giving a greater capacity for evil; that we multiply crimes against property although we may diminish crimes of violence; that we only change the form of the outgoings of our corrupt nature, and that we cannot make a good people by simply educating the head. (Cheers.) In fact, education to be true and right should begin with the child from the very moment when it was brought by the parents to the baptismal font—(cheers)—and that child must be received and treated not as a mere waif, a being to be cast loose upon the world, but as the descendant of a long and honoured pedigree, as one who has an ancestral inheritance, to which it is the heir, and for enjoyment of which it needs to be carefully and religiously trained. (Cheers.) Therefore we give to our children a creed—(applause)—our own dear precious inheritance, which we would hand down to our children and our children's children inviolate and true. (Enthusiastic cheers.) [The signal bell struck to intimate that the speaker's time had nearly expired.] The curfew bell has struck. (Cries of "Go on!") Let me then in conclusion offer you, as becomes my office, one or two words of counsel. One is that you stand in a grand and noble position in this country. You have a Church—a grand recognised Established Church. (Loud and continued cheering.) While it is the last thing I would ask for in my country, I should if I were residing in England fight to the moral death to sustain it. (Renewed applause.) Therefore I would beg of you—and this is the counsel I give you—to cherish in your heart of hearts the glorious and grand privilege that you have not only a Church, but a Church that can educate. (Loud cheers.) And then see that so far as in each individual lies—so far as in the breadth of your corporate capacity you can go—see that the Church does her work completely and fully, free from all narrow-mindedness on this point or the other, but with the knowledge that if properly conducted it will continue, as it has done hitherto, to elevate you both individually and nationally, and tend to the honour and advancement of the Church in all its relations. (The Right Rev. Bishop resumed his seat amidst the most enthusiastic applause.)

The BISHOP OF TENNESSEE (who was also received with much cheering) said:—In all that my Right Rev. brother of Illinois has said in reference to the education of the intellect I agree, as I have witnessed in our land (where we see it developed in a wonderful degree, to be sure, for so new a land) that it leaves the heart unsanctified and the soul uncared for. (Cheers.) I most fully agree in all my Right Rev. friend has said upon the principles of Christian education, and that if there be any such thing as "the nurture and admonition of the Lord," it must be done in the Lord, and the recipient must be led from grace to grace, and strength to strength, in the Lord's house. (Cheers.) While I have been in England I have seen much that has made my heart glad. I have witnessed the evidences on all sides of the grandest civilization the world has ever known. I have looked about me and have asked for the cause of this civilization; and where have I found it? I found it the first Sunday I was in England, when I went down to the city of Oxford, that I might spend my first Lord's-day in that consecrated spot. (Cheers.) I saw there much that astonished and amazed me, and that was very far beyond anything in my own land in the way of educational establishments. We are a people who live on hope. With us it is not realization—with you it is an assured civilization. If ever our hopes are to be realized, it will be by the establishment of such institutions as those which are the glory of this land. (Cheers.) I feel that your civilization sets the mark of the Cross upon the national brow plainly and distinctly. (Cheers.) I find here a civilization that is not afraid to pray—that is not afraid to stand up for the faith once delivered to the saints. (Loud cheers.) I find here a Church in all its parts, Primitive, Catholic, Apostolic—(renewed cheers)—and that is the safeguard of your land; and I pray that in time to come our Church may make her power felt by leading our people on to a high Christian civilization; the first element of which is faith in the great doctrine of the Atonement, and the second, a quick and sensitive, but lusty and strong, national conscience. The Church can do this, and she alone can do it. (Cheers.) And why? Because she was established on this earth as God's society for the regeneration of the world. (Cheers.) Because she was endowed with an apostolic ministry, and to her are com-

mitted the Sacraments and the faith with which to mould Society, and shape and fashion national as well as individual character. She can penetrate, and must penetrate, and interpenetrate not the high, the cultivated, the lofty classes, not those with a long lineage only, but the masses of the people, with the truth as it is in Jesus. (Cheers.) Then she will mould the national life. You will permit me to say that I have been greatly surprised to hear several speakers hold out the idea of popularising the Church, by modifying certain of her Offices. (Cheers.) I tell you to-day, that the Episcopal Church in America occupies the position she has gained, because she never attempted to popularise herself. (Cheers.) In a small town which I recently visited in my own diocese I found there three sorts of Presbyterian, and two sorts of Methodist, Churches—(a voice—"So called")—yes, I accept the correction—Churches so called—(cheers)—and we know that if the Lord did establish his Church as a Presbyterian Church, he did not do it in that way. (Great cheering.) What our people are starting back from is this very disintegrating process that results from sectarianism. Sectarianism has no historic life, it has no creed, I might almost say—yes, I will say—it has very little faith. (Cheers.) But, I tell you, in my part of the United States—and I belong to the South, thank God!—(cheers)—the people are turning away from sectarianism, because it disintegrates society and sets brother against brother, as it has done throughout the length and breadth of the land. I have heard many admirable addresses here on the subjects that belong to England alone, about which it would be an impertinence for me to offer a word. I have heard of schools for young men and old men, boys and girls, and of night schools, but permit me to say a word on an American subject. What about the freedmen in the South! Has not the Church a work to do for them? They have been forced into a state and condition for which they were totally unprepared. (Cries of "No, no," and cheers.) What is the duty of our Church to them? It is to take hold of them and elevate them in the scale of beings: and the Church alone can do it. (Cheers.) Burke once said of America, when she had sent some shiploads of corn to Ireland, that America felt as a daughter for the wants of Ireland, and with filial duty and with Roman charity, bared the full breasts of her youthful exuberance to the mouth of her famishing parent; and I thought the other day, when we met at the Lambeth Conference, that if ever the American Church were to be a buttress or a bulwark to the Church of England, it would be by establishing in our land the educational institutions of the mother country, and thus give to our people that which I saw in all its grandeur in St. James's Hall on Friday last, when the Primate of old England presided with the Bishop of London on his right and the Bishop of Oxford on his left. (Loud cheers.)

REV. J. F. MACKARNESS.—To come down from the high flight of heart-stirring eloquence to which we have been carried by our two Transatlantic visitors to plain matters of fact, I rise to supply an omission, and to answer a complaint, namely, that nothing has been said about our girls. (Cheers.) And I wish to say for those energetic large-hearted, wise persons, who have been carrying forward the movement for middle-class education, that they have at this moment a hundred girls at Bognor taught and boarded at 12*l.* per annum. They are under the management of the same person who has set so many other educational movements on foot. (Cheers.) I beg to say, therefore, in answer to the Dean of Chester, that they have not been forgetful of the girls, and have carried out the same principles on behalf of the weaker, but who, at the same time, are also in many instances the wiser part of our community. (Cheers.) No doubt the girls are capable of as much improvement as the boys, and our object is so to train them that they may go in and deserve a character which, so far as present experience has gone, bids fair to last them their lives. (Cheers.) And now permit me to say that in the West of England we are not unmindful of the middle classes. We have more than one college, in which we do in a small way the same thing as that which is to be done at Denstone for the yeomen and middle classes of the West of England, which, compared with these populous districts, is a wilderness with respect to people. (Cheers.) We have, however, difficulties to contend with which probably are not felt (at any rate with so much force) in such neighbourhoods as this. Especially we have the difficulty arising from the exclusiveness of classes in regard to social position, coexistent with indifference to the real advantages of a good education. I remember a farmer, to whom I was saying something about his son being taught geography, replied that he did not require to know any more than the geography of his own fields. I said in all honesty that such a remark was not a proof of good sense, and that it would be better to see what effect upon his son a more liberal education would have. While this feeling is by no means uncommon, and the yeomen class is thereby unfitted for rising into the class of society above it, they will not mix with the class below them. It is a peculiarity, not sufficiently considered by those who advo-

e in our public schools the American system, that in England you cannot fuse the per middle class and the lower. We cannot here follow the American system. en in the national schools an additional payment for an upper class is eagerly em- ceed; and if a flashy proprietary school is opened in the neighbourhood, although a higher rate, it attracts at once all the children of the parents who are a little ter off. I do not defend this feeling—I think it is a great misfortune that the ldr en of different classes cannot be educated together. (Cheers.) I should be glad hey met as they do in Scotland, and as they do in America, under the same roof, l were taught together. But I have tried it over and over again, and failed; and m convinced that the only hope of success is in this middle class scheme. (Cheers.) o not say we want in all cases grand institutions; with halls, schoolrooms, cloisters, l the like; but we do want something which will engender a school spirit, a spirit ommunity, and organized life, with its own principles of honour, and a noble rivalry, ich alone will give the opportunity of getting rid of and of overcoming class judices, and of bringing children together whose parents are too much separated. ceers.) I do not say that our public schools are perfect—they have many faults—the training and education to be had in them is better than can be had elsewhere. o not wish the boys to be watched from morning to night, and often from night morning. Such constant supervision not only fails to produce a good effect, but it oost depressing to the spirits and injurious to the principles. I have read of two s at a French school, conducted on this principle of unceasing supervision, o dug a deep hole in the playground for the mere purpose of getting out of sight. ceers.) That is constant supervision, but it is not organized life. (Cheers.) The nciple of middle-class schools should be the collegiate principle, in which a sense ublic opinion shall be felt from the top to the bottom; and when these are fully eloped in town and country, in populous and in thinly inhabited districts, we shall most satisfactory results to the cause of that great institution, the Church, to which belong.

ARCHDEACON DENISON, who was received with cheers, said—If I was a little dis- bed in my mind last night—and, I think, not without reason—I have been much seured by what I have heard to-day. (Laughter.) I am happy to say that, not epting even the provocation hurled at my head by the Dean of Chester, I am not satisfied with anything I have heard, but am thankful for it. As to what the an of Chester said about the Conscience Clause I do not trouble my soul. If man chooses to have a little Conscience Clause in his own house what is that me? (Laughter.) If the Dean of Chester chooses to have 500 Conscience Clauses his house it would not affect me, but as for any compulsory Conscience Clause ing imposed by the State I say in the name of the Churchmen of England, in e name of the people of England—because I know they will endorse it—I say We will not have it.” (Loud cheers.) I was much reassured when I saw the pro- amme of the Congress; I rejoiced when I saw the words, “Church Education.” I not doubt that the programme in that particular caused many pangs before it was ought forth—(laughter)—but here we have it, swaddling clothes and all, and a cent, tidy child it is—(renewed laughter)—with many good features on its face, and remarkably respectable nose, with “Church Education,” written down the two sides (laughter)—a very decent and respectable child, and I am thankful to the com- ittee for giving us such a bantling. (Reiterated laughter.) Now, there is other child, but by no means so pleasing. The Committee of Council, after existing enty-seven years, has taken to itself a wife, not in holy matrimony at all—(laughter) —but by civil contract at the registrar’s office—(renewed laughter)—and is now in all e delightful anticipations of first paternity. (Much laughter.) Now, there are ny very ugly and unpleasant shapes arising out of and flitting about and bubbling o from the surface of the great national seething-pot which lies somewhere inside the lace of Westminster; and one of the very ugliest of the things flitting about in the ll, and sometimes peeping out of the doorway, is this same bantling that is coming t of the corner house in Downing-street. I know nothing more ugly; instead of e decent and respectable child which the committee have put into our hands, it is a sty, dirty little bantling—(laughter)—wrapped up in a filthy bit of Welsh flannel— newed laughter)—spotted all over with three “r’s,” with a little distorted snub nose, l “Secular Education” written down the two sides of it, and dotted here and there with . C.” which might be taken for Committee of Council or Conscience Clause, which- r you like. (Renewed laughter.) For my part I am for the child of the Congress, if I were a betting man I would back it to beat the other child into fits, if it were en in hand and reared up properly; for all depends upon that. And now, having eured upon a little fun, I will say a few really serious words. If it be reared pro-

perly, that is the whole thing ; but I need not say much about it after it has been so ably, eloquently, and, I may add, wonderfully handled in the speeches of those who have gone before me. I will only add one consideration to theirs. I believe that the education of the Church of England has been that it has not always looked back to the foundation of Holy Baptism. (Cheers.) I heard something about altering the questions and answers of godfathers and godmothers to make them more intelligible as to what they have to do. For my part I always understood the questions were put and the answers given in the name of the child. (Cheers.) It is not suggested what that more intelligible form might be. I am perhaps a little obtuse man, but I cannot conceive anything more lucid :—"I demand, thou, in the name of this child, renounce the devil and all his works, the carnal desires, and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow or be led by them? A. I renounce them. Dost thou believe in God the Father Almighty, and so on to the end of the Catechism? the sponsors then each say for the child? A. All this I stedfastly believe. Will the child be baptized in this faith? A. That is my desire. Wilt thou then obey the will of God's holy will and commandments, and walk in the same all the days of thy life? A. I will." I do not know whether it is possible to put anything more scripturally intelligible, more plainly to the most childish capacity than the questions and answers I have read, and I am recalled thereby to one of those beautiful things with which our Prayer-book abounds, calling us back continually to the great foundations of our Faith. I refer to the Collect for Easter-eve :—"Grant, O Lord, that as we are brought to the death of Thy blessed Son, our Saviour Jesus Christ, so by continually following His corrupt affections we may be buried with Him ; and that through the gate of death, we may pass to our joyful resurrection ; for His merits, whereby He was buried, and rose again for us, Thy Son Jesus Christ our Lord. Amen." The concluding word is this—"Church Education," how is it to be carried on? I refer to the Jesuit motto—you may learn something from a Jesuit, let me tell you—*inculcandum, repetendum*. I will not translate the words for the women, but I know them better than the men. (Cheers.) Let them keep putting into their mind every day the three promises of his Baptism, and adding thereto that—his first prayer, his Confirmation, his coming to the Holy Communion, his duty belonging to his station in life—building everything upon the one stone—our Lord and Saviour Christ, with whom the child was made one in Baptism he was "signed with the sign of the cross, in the name of the Father, Son, and of the Holy Ghost." (Cheers.)

MR. GEORGE WARINGTON.—For the few moments allowed me I refer only to that part of the subject with which I am personally acquainted, and which has not yet been touched upon,—I mean Sunday Schools. There is no defect in the Church of England system of education, it is the education of the lower classes, and probably the only wide-spread system of the country which really does attempt to educate the lower classes. The doctrines and practices of the Church is the Sunday School. It is said that the Sunday School system at the present time is a failure; suppose no one would dare to say that the Sunday Schools are not doing their thing. Again, I suppose nobody could assert that they have done as much as they ought to have done; but what is the fault, and where lies the remedy? The fault I would dwell on is that the Sunday School teachers are forgetting that the children they deal with are members of Christ and children of God. (Cheers.) They are treated as if they were poor heathens, and are exhorted to be converted to Christianity, they were not already made in baptism "members of Christ and children of God." This is beginning at the wrong end, and unless we base our doctrinal education upon the true basis we cannot expect to progress as we ought to progress with the lower classes. The second fault is equally grave. The children are taken to school at an age when it is utterly impossible for them to understand the service which they are expected to take a part in, and hence when they come to an age when they are able to understand it, it is difficult to make them real, earnest, and devout worshippers. The habit of children becomes so strong upon them that they find it hard to feel their way out of it, but weariness and impatience. Now how is this to be remedied? It can be remedied by giving them a service which they can understand and which they can feel. (Cheers.) Let them be provided with appropriate School services—services which are intelligible to them, and which they can take a pleasure in, and which they grow up with a greater love of divine worship in their hearts. If these things are done, the Sunday School will be found a most efficient means of reaching the work of the Church. In the first place, the children attending Sunday Schools can be retained

is proper management, until they are adults, but in the day school they cannot; and thus the Sunday Schools have an advantage in keeping the children under training at the most ticklish and important period of their lives. In the second place they help to realize the ideal of the Church. In the Church each member has a relation to another, each has a duty to perform; we are not isolated individuals, but incorporated into the mystical body of Jesus Christ. (Cheers.) This is too much lost sight of generally by members of the Church, and there is hence not that hearty sympathy between different classes of society that there ought to be. The Sunday School, however, helps to rectify this error. Teachers and scholars are drawn from different ranks in society, and a warm feeling of sympathy is engendered between them, which is often carried to the homes of the latter, and reaches far into the after-life of both. (Cheers.) Then as to the objection that Sunday Schools interfere with parental responsibility. When I heard to-day that the true remedy for existing evils was a large system of boarding schools by which children would be removed from their parents from year's end to year's end, except with a few weeks interval only, I felt that there was an end to the objection raised by some against Sunday Schools as a system which destroyed the sense of parental responsibility because it takes the children away from their parents two or three hours a week. (Cheers.) If Sunday Schools do this, how much more boarding schools?

VISCOUNT SANDON.—I am loath to address the Conference at this late hour—so late that I cannot hope to arrest the steps of those who are wending their eager way towards the door; but there is one point connected with to-day's discussion which it would be most undesirable to leave out altogether. Much has been said of the Church education of young people and adults of the lower middle and of the labouring classes; but I would speak principally, if not entirely, of the Education of a class different to any hitherto mentioned in this room. We cannot turn our eyes to the great Public Schools and Universities of our land, in which the upper classes of society (I use the term in its widest sense), for the most part, receive their education, without feeling that their condition is a part, and no unimportant part, of the subject we are discussing. (Cheers.) Are we quite sure that it is a distinctively Christian and Church of England education which is there obtained? We may talk of our ancient foundations, with their religious rules and constitutions; their chapels, their cloisters, and their halls; but some of us, who have spent the happiest days of our lives in them, must agree that there was little distinctive teaching in many of them with regard to the principles and doctrines of the Church of England, and that even instruction as to the foundations of the Christian faith was, and I fear is still, too much neglected. (Cheers.) Is it not a matter of immense importance that the upper classes of society, on whom the guidance of the nation in the future, as heretofore, should rest, should know the history of the Reformation and the principles on which our Church Establishment depends? But is it not even of more importance that, while they learn something of the self-denying lives and heroic deaths of the fathers of our Church, they should also be well acquainted with the general evidences of the Christian faith? (Cheers.) I know there are noble-minded men who work hard in our public schools and universities to make teaching of that kind a matter of heart and soul earnestness, but those men are not many; while it is much to be feared that distinctive teaching of religious truth, of the historical position and the principles of the Church of England, and of the evidences of Christianity is grievously neglected, if not wholly omitted. Why in the education of the upper classes should there be this great omission? It is I think partly because religious instruction is taken for granted as part of the system of our great seats of secular and religious learning, and people have not thought of inquiring how far it really exists. (Cheers.) Partly again, the multiplicity of subjects, as physical science, modern languages, law and modern history, now admitted into the list of their studies, makes it difficult to find time for the important matters to which I have alluded. Besides, do not these graver studies, in common with all other intellectual pursuits, suffer by that worship of muscle, now so prevalent in our upper schools and colleges, which, I fear, will have a disastrous influence on the future of the upper classes of society? For the middle-classes we are now establishing schools devised for the high cultivation of the taste and intellect. For artisans and mechanics we have libraries, schools of art, and institutes of every sort. Examinations and competition are the order of the day. But while all around are stimulated into a high state of intellectual activity, the upper classes are throwing all their energies into the development of the muscular system. (Cheers.) We are thus, I am afraid, putting in peril the intellectual, religious, and social position of these classes. Let us have muscular development, but let it be a subordinate, not a primary object—let it be sport, and not business. (Cheerr.) Let not the mothers and sisters of our land bestow

all their approval on the successful cricketer or the famous oarsman, and smile less benignantly on the student and theologian. (Cheers, and a laugh.) For it is of no small importance to the country that the upper classes should continue to hold the position they have heretofore filled in English history. It is true if they cease to be leaders, it will not be because they are an enervated class: no—they will keep their place as leaders in the sports of the field, but they must be content to leave to others the prouder distinction of being the leaders of the thought, and the controllers of the government of this great country. (Cheers.)

The RIGHT REV. PRESIDENT then closed the meeting with the blessing.

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### WEDNESDAY EVENING.

#### CHURCH MISSIONS.

EARL NELSON read the following Paper:—

I have ventured to divide the work of the Church into three great missionary periods.

The first, beginning with the propagation of the Gospel by our blessed Lord and His Apostles, and ending with the destruction of the heathen power of Rome. And the building up of the Christian Church throughout the whole Roman Empire.

The second, embracing the time of the propagation of the faith during the middle ages among the barbarian tribes that overwhelmed the temporal Empire of Rome, and over-ran the whole of Europe.

And thirdly, the Post-Reformation period in which we live, when the Church is called on to propagate the faith of Christ among all the nations of the earth.

Now, before and during all these periods, we can alike trace the hand of God mysteriously preparing the way, by worldly means, for the work He was about to call His Church to perform. The four great heathen empires, whilst each in their turn glorying in their conquests and worldly power, were, unknowingly all the time, but instruments in God's hands for carrying forward His mighty purpose of blessings to mankind.

The Babylonian, by executing God's judgments upon His people: purified them from idolatry, and from an exclusive nation sent the Jews as a colonizing and commercial people throughout the territories under their sway—as a witness everywhere to the Unity of the Godhead.

The Medo-Persian, under Cyrus, replaced the Jews as a nation in their own land, and extended its protection to all the Jews settled throughout the empire.

The Grecian advanced the arts and sciences, and so diffused the Greek language till it was accepted over the known world as the language of literature and science. And into that language Alexandrian Jews were moved to translate the Old Testament Scriptures.

The Roman, by its iron rule, consolidated all these into one empire, and by its great military roads, its commerce, and its colonies prepared the way; so that, when the work was done and peace established, it pleased God to manifest Himself, that the religion of the God-Man, Jesus, at His own appointed time, might make its way along the highways of commerce, and even along the highways of armies, to all the inhabitants of the then known earth.

In like manner may we trace, in God's dealings with Rome and with the hordes of barbarians made ready to overwhelm her, a means of preparation for the next great work which the Church was called upon to perform. No sooner had the religion of Christ, silently and mysteriously, and through much persecution, sufficiently leavened the whole Roman Empire, than that mighty fabric begins to crumble away, and the avenger, unthought of before, makes his inroads with overwhelming force. But the Church was prepared for the work which God had allotted to her. They came not as in Roman conquests to bring their gods with them, but to embrace the faith of the Church of Christ, which alone stood secure amidst the wreck of all Rome's temporal power.

"It was a sight," says Archdeacon Grant, "that might have kindled the coldest faith, to witness (in the person of the Roman bishop) an aged man with no outward pomp and protection, go forth to the camp of Attila; and when with authority he spoke of the mercy of Christ, to see that victorious chieftain, appalled and subdued by the saintly presence, turn his savage hordes back again from their promised spoil at the pleading of the servant of God."<sup>1</sup>

The heathen then verily came to the Church, as they do now in some of our colonies, and the work she was called on to do during this second period, is well described by MacClear in his "History of Christian Missions."

"But when the Iron Kingdom had run its race, the territorial field of the Church was to be widened. It was to spread westward, and northward, and eastward. And now a very different element was proposed to the energies of the Christian teachers. As the Roman Empire sank beneath her feet, its last embers trampled out by Alaric, the Church found herself confronted with numberless hordes that had long been gathering in their native wilds, and were now to be precipitated over the entire face of Europe. Strange, indeed, in language, and customs, and modes of life, were the nations which now poured forth to fill the abyss of servitude and corruption in which the Roman Empire had disappeared, and to infuse new life-blood into an effete civilization. Celt and Teuton, Slave and Hun, followed each other in quick succession, each presenting to the Church some new element to be controlled and brought into subjection. She was now called on to allay these agitated elements of society, to introduce some degree of order, to teach the nations a higher faith than a savage form of Nature-

<sup>1</sup> Grant's Bampton Lectures for 1845. p. 149.



worship, to purify and refine their recklessness, independence, and uncontrollable love of liberty, and to fit them to become members of an enlightened Christendom."

The work of the two first periods has been successfully accomplished. And as before, so now, God's overruling hand can plainly be seen at work as clearly preparing the way, and as distinctly calling the Church of this our day to the special work it is given us to do. The great movement for a purer faith, reformed after the pattern of the early and undivided Church; the marked increase of knowledge, the marvellous advance of science and inventions, with the practical application of them; and the spirit of colonization and discovery, at once enlarge our sphere of work, and our means of occupying it.

These things have been used and accepted in this spirit by the Church of every nation that has flourished during this period. Spain, and Portugal, and Holland, have alike received a great colonial empire, have assayed to carry out the propagation of the faith, and, notwithstanding some successes, having failed from shortcomings as a Church or as a nation, have severally lost their call for the work, and the power for its accomplishment.

We have been continued on our trial, and boast a larger colonial empire, a purer faith, and infinitely greater temporal appliances for carrying forward the great work which God has called His Church to perform. It will be well for us to look back for awhile to some of the first principles which guided the work during the two first missionary periods, and to the neglect of which, amidst some successes, may be traced many failures and shortcomings. In India, China, and Japan, we have to deal with an educated and intellectual race. In Africa, Borneo, and the Isles of the Pacific, with barbarous tribes. The lessons to be derived from a consideration of the principles on which the Church worked among these different classes will therefore be peculiarly useful to us.

The first principle that meets us is the important one of gaining from those of the same nation the witness of a Christian life. This great principle of teaching by the example of the lives of our own people is clearly open to us, for as our Lord before His first coming had prepared a language and a people to give witness to the faith, and as the connexion of the first Gothic tribes with the Roman military colonies, and their relation again to the succeeding hordes of barbarians, paved the way for a common language, and to intermarriages (of which the mediæval missionaries were not slow to avail themselves). So now we find our language known through a large extent of the commercial world, and our people settled like the Jews of old in all the chief colonies and cities of commerce. As Christ went first to the lost sheep of the house of Israel; as St. Paul preached first in every synagogue, and sought to make converts from the Jews or their Gentile proselytes, before turning to the Gentiles, so should we always turn our attention first to our own people that, if not all, at least some, may show

with the heathen, with whom they are brought in contact, the blessed light of a truly Christian life.

Bishop Cotton's paper at York points out how God is thus preparing His way in India by the large influx of men of the middle class as supervisors of labour on the great railways, in the telegraph stations, and other works undertaken by us in that mighty empire. It is clearly a first duty to provide religious instruction for these, lest they give a still more uncertain witness to Christianity, than those, who, coming from a higher class of our people, have given during the years that are past.

The importance of this teaching by the living example of the apostles coming to preach the Gospel is equally manifest in the history of the mediæval missions, for not only was the already Christian Queen often instrumental in winning her own husband and then her people to the faith of Christ, but the monastic establishments, planted in the midst of the heathen, became so many centres of Christian life, and by their example exercised a most beneficial influence in winning converts to the faith. But beyond this each monastery was an infirmary, and bear witness to the Christian law of love manifested in works of mercy. A care for the poor, preaching to the slave and all that were oppressed, ministering to their bodily wants and necessities as the surest way of winning their hearts, and teaching them to look and ask for the healing of their spiritual infirmities, after the example of Him "who went about doing good, and healing all that were vexed of the devil." (Acts x. 38.)

And, next in order, I would refer to the principle of combined action as opposed to individual work. It is embodied in the words, "And the Lord sent them, two and two before His face, into every city and place whither He Himself would come." (Luke x. 1; Matt. x. 1-15; Mark vi. 7.) I do not wish to ignore the immediate blessing of individual efforts, for in our Lord's days he who cast out devils in Christ's name and yet followed not the Apostles, was not rebuked as they had expected; and in the Acts we find Apollos preaching, though knowing only the baptism of John. Again, in the mediæval missions, and in our own, we find records of much individual work blessed to individuals and to people in each particular generation in which they laboured. And bishops of our own branch of Christ's Church, amidst all our divisions, can say with St. Paul, "that Christ preached every way is a cause of joy." (Phil. i. 15-18.) But history shows that such efforts, unless afterwards consolidated by the Church, seldom lead to any permanent result.

There is much more than at first appears in the sending them out two and two, and in Christ or His Church coming after to confirm and make good the work that they had accomplished. By a reference to Luke x. 1, Matt. x. 1-15, Mark vi. 7, it will be seen that our Lord not only sent out the Seventy two and two, but the Apostles also. And I cannot help thinking, if we could more com-

pletely analyse the character of the Apostles we should find that St. Peter's zeal and St. Andrew's more practical faith worked well together. That there was more than the brother's tie that caused the two sons of Zebedee to be sent forth together. That Nathanael's simple guileless faith may have helped, and been helped by, the more carefully weighing character of his fellow. But holy Scripture is full of this combined action, "that in the mouth of two or three witnesses every word may be established" (Matt. xviii. 16); St. Paul, and Barnabas, and Mark; St. Paul and Silas, with Timothy and Luke, and at times many others. While the reference to laity, male and female, in their ministry, the rules for deaconesses and the ministration of widows (1 Tim. iii, 2 Tim. v. 9), all point to the Apostolic missions as a combined work, while the order of deacons, the ordaining elders in every church, and the bishoprics of St. Titus and St. Timothy, show the importance attributed to Church order and consolidation.

Following very closely on the apostolic model we find in the mediæval Missions great preachers going forth with a band of brothers, lay and clerical, followed frequently by the sister of the chief-missionary and a body of holy women, to aid in the work of converting the heathen, and always the consolidation of the work by the formation of bishoprics as they went on. So in A.D. 559, to quote again from MacClear, Columbanus went forth; "he had no sooner reached the age of thirty, than selecting twelve companions, he bade farewell to his brethren and landed in Gaul. On the confines of the kingdom of Austrasia and Burgundy rose the wild and desolate range of the Vosges, and tribes of pagan Servians roamed over districts once colonised by Roman legionaries. Hither he determined to retire with his twelve companions.

"What Roman industry had cultivated the sword of Attila had restored to solitude, and made once more the abode of the bear and wolf. At length a monastery arose amid the waste, within the boundary rose the humble cells of thatch and wattles, and conspicuously the Church, beside which was often the round tower or steeple as a refuge in time of need. In fields reclaimed from desolation the seed was sown, and before long the brethren reaped the waving corn. Hundreds, moved by their mysterious life, flocked to listen to their religious instruction," &c.

Similarly, at a later period, A.D. 723, Winfrid, or St. Boniface, went forth from Crediton in Devonshire. I append two further extracts, one showing his mode of working, the other the material with which he worked.

"Boniface knew of other and more effectual weapons for winning over the hearts of the people to the Christian faith, than those which a system of compulsory conversion would have dictated. His monasteries were not only seminaries of sound learning, but industrial and agricultural schools, where the rude natives of Thuringia and Saxony could learn many of the primary and most useful arts of life. The native missionaries, whom the bishop sent

rth from these establishments, may not have learnt much beyond the most elementary truths, still what they knew they endeavoured to practice. They had been taught themselves to repeat in their native tongue, the form of Renunciation at Baptism, and the Confession of Sins; they could explain to the people, at least in some measure, the nature of the rite, and were directed to suffer none to act as sponsors but such as could repeat the Creed and the Lord's Prayer. In the Bishop they learnt to respect one who was an ardent student of the Scriptures, and indefatigable in expounding them to the people.

"But before long from Wimborne Minster, in Dorsetshire, came forth another relative of the Bishop, and the little family circle of devoted missionaries was complete. Boniface had written to Tetta, Abbess of Wimborne, requesting that Walpurga, Wumbald's sister, as well as any other of his countrywomen that might be willing, might be sent out to share the work in Germany. Walpurga did not shrink from the perils of the enterprise. With thirty companions she crossed the sea, and after a joyful meeting with the Archbishop proceeded to join her brother Wumbald in Thuringia, and settled for a time in a convent beside him there; afterwards he accompanied him to Heidenheim, in the wilds of Suevia, where they built a church, and after much difficulty a double monastery for monks and nuns. The companions also of Walpurga before long presided over similar sisterhoods."

It seems also to have been a ruling principle of our Lord, and subsequently of His Apostles, to preach in the great cities, and though the Gospel was to be specially preached to the poor, and not many great or many mighty were called, yet those among the converts that were in a superior position were accepted and made means of furthering the work of Christ. In our Lord's day we find Nicodemus, Joseph of Arimathea, St. Matthew, Zaccheus, the owner of the Upper Room, the nobleman, the centurion; and in the Apostles' time St. Barnabas; St. Paul, himself a Roman citizen, and using his position often as a defence against persecutions; Æmilius Paulus, Cornelius, Onesimus, Lydia, and those of Cæsar's household. Timothy and Titus were also men of some note, and the advice to Timothy (1 Tim. iii. 7) that bishops should be well reported of them that are without, rather tends to show that men of some worldly position among the converts were elected. Our Lord sends the Seventy to all the chief cities of Judah, and preaches Himself at all the great gatherings at Jerusalem, as well as on the mountain-side and by the sea-shore; and St. Chrysostom, in many of his homilies on the Acts, remarks of St. Paul, "That he passed by places of less importance, and everywhere chose the chief cities to be the scenes of his most active missionary exertions; that from the cities, as from so many fountains of light, the Word might flow out over the whole surrounding strict."

There are two other principles which are essentially connected.

The continuous daily worship of God in the time of the Apostles, and in all mediæval missions, formed a prominent part of the witness to Christ among the heathen. And with that I think we may trace a great carefulness in the exposition of the truth to unbelievers. The two go together, because without the continuous witness of a daily public worship there would be a danger in teaching the truth by little and little, lest any part of it should be obscured.

I would not in any way condemn even the indiscriminate circulation of God's Holy Word. The Old Testament was circulated through the Septuagint version previous to our Lord's first Advent, and the mediæval missionaries frequently took with them translations of parts of the Bible. Nevertheless, I can see nothing in history or in Holy Scripture to show that a bare circulation of God's Holy Word in the different languages of the heathen is in any way a substitute for the direct personal missionary work of the Church of Christ. The teaching of Holy Scripture is all the other way. "Neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you." (Matt. vii. 6.) "And He did not many mighty works there because of their unbelief." (Matt. xiii. 58.) While one of the chief duties of Christian love is a carefulness not to offend any, or to put a cause of offence in our brother's way. How careful is our blessed Lord's own teaching, even to the Apostles, only developing the truth by degrees. To others in parables, that if they had faith they might understand, without risk of the awful punishment of resisting the truth when clearly put before them. In like manner St. Paul says to the Corinthians, "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able." (1 Cor. iii. 1, 2.) And in his mode of teaching he illustrates the same principles. To the Jews, disputing and arguing with them for days, before testifying that Jesus was the Christ (Acts xiv. 15-17), and to the heathen at Lystra and at Athens (Acts xvii. 22-31, where, from the likeness of the framework of the two discourses, it would seem as if his teaching to the heathen was on a preconcerted plan. How careful is he, according to their knowledge, to draw them on without offence to the acknowledgment of the truth. Nevertheless, all was revealed and made manifest to the Church, so that the same Apostle could boldly say to some, "I have not shunned to declare unto you all the counsel of God" (Acts xx. 27); but to the weak and unbelieving it would seem to have been carefully set forth, "line upon line, precept upon precept—here a little, and there a little." (Isa. xxviii. 10.) And I cannot help thinking that the bald enunciation of the whole truth to the heathen, without due judgment and discrimination, is contrary to Apostolic practice, and often a hindrance to the acceptance of God's Holy Word.

There is one other point I would very briefly touch upon, suggested by 1 Cor. vii. 20,—“Let every man abide in the same calling wherein he was called.” If a slave he is the Lord’s freedman. See also St. John Baptist’s answer to the soldiers and officers, &c., and our Lord’s statement that He came not to destroy the law but to fulfil; also the first Council (Acts xv. 19, 20).

As we find a great tenderness in the enunciation of the truth, the offence should be given, so there is a great tenderness not to interfere with existing customs so far as is consistent with a belief in Christ. Christianity is the greatest civilizer. Nevertheless, Christianity is one thing and a great thing, and civilization another.

For instance, there is a growing feeling that it is a mistake to interfere with caste in India. It is held by some to be a merely civil distinction, little more than an exaggeration of caste among ourselves. If this be so, Christianity will of itself greatly modify it, and it will not be an essential part of Christianity to do away with caste, any more than it was by direct action to do away with slavery. In the mediæval missions I fear they gave in too much to the customs of the nations they sought to Christianize; as however they succeeded in Christianizing them we may set it down as a fault on the right side. I am sure we err if in our endeavour to convert a nation we shackle the acceptance of the faith with any real additions of our civilization, like the Missionary in India, who insisted on his converts sitting on chairs, till a class-leader, appealing against it, asked where the text of Scripture was to be found which required men to perch like birds instead of sitting on the ground as men, or like the Missionaries of the Feejee Islands who forbade their converts to bathe.

There is a very common outcry against all missionary efforts on account of the so-called falling away of many of the first converts. Christianity is able to lead a man on unto all perfection, but there is no greater difficulty than to induce the clergy or fathers of families to accept any level of morality below that to which they have themselves attained, as one with which God in His mighty condescension will permit the first workings of His Holy Spirit to dwell. The whole teaching of the Gospel shows a greater tenderness to those that are without than we in our self-righteousness are willing readily to yield. And yet what is the condescension asked of us to those less advanced in holiness than ourselves, compared with the daily condescension of the All-pure God to the so-called perfections of His greatest saints.

And now I would attempt to bring to bear upon our present position the teaching I have endeavoured to set before you from a history of the past. In a review of Post-Reformation work three departures from Apostolic practice, and consequently three causes for the want of permanence in our work, are conspicuous.

And first, the absence of the combined action of the Church to consolidate within her fold each successful inroad upon heathendom,

and the consequent prominence of individual effort. The persevering zeal of Francis Xavier, animated as he was by a true love for our blessed Lord, must, notwithstanding the errors and mistakes of his teaching, have had a permanent effect; if the Jesuits had not kept all their missions to themselves as a distinct body, opposing all attempts of the Church with which they professed communion, to consolidate and direct them. And similarly, Archdeacon Grant remarks on the failure of many Protestant missions: "The relapse into their former habits on the removal of the zealous missionaries who first converted them, proves the inadequacy of enterprises conducted merely as individuals, apart from such a divinely ordered system as is provided in the Church, to transmit the benefit they first impart, and to secure perpetuity to the work of converting the heathen."

And secondly, the neglect of a proper missionary education. It is the fashion of some to plead that there is no fair comparison between our works and those of the Apostolic times, in consequence of the miraculous gifts with which the Apostles were endowed, but I for one cannot allow this as an excuse for us. Our blessed Lord, though Very God, Son of the Father, was pleased to work among us as Perfect Man; and before we complain of the want of miraculous gifts, let us take heed lest the apparent limitation of the power does not arise from a want of faith in the principal or the recipient. And let us be sure they are really necessary, for miraculous powers will not be given where other means as effectual may be obtained with very little trouble. Every missionary, before he considers he has a call to a particular mission, should either know the language or be sure he has the power of quickly acquiring it, and should be ready to avail himself of all practical knowledge, and some amount of medical and surgical skill, which can now easily be obtained, and the study for which to this end would be assuredly blessed by God's Holy Spirit.

And thirdly, I would notice the difference between our general mode of working and that of the two former periods. Many of our so-called missionaries, though doing a good work for Christ, are scarcely missionaries in the Apostolic sense of the word. They are rather the elders ordained in every Church to take care of the native converts till such time that a native ministry can be formed. The great leaders of missions, whether in the Apostolic or Mediæval age, were not content to settle down in any one place, but were ever moving on to carry the Word further, returning from time to time to build up the converts in the faith, and to form and set in order the new churches previously won to Christ. And I cannot but feel that now, especially in India, that two or more great missionaries, accompanied by a brotherhood and sisterhood, witnessing by their Christian lives to the power of the Gospel, moving on from one great city to another, and as they went on committing the care of the faithful to prominent men among their

verts, would accomplish, under God's blessing, a mighty work, and follow closely the Apostolic model.

In pausing to thank those whose books I have used in the compilation of this paper, I am forcibly reminded of the great improvement which has taken place in our mode of conducting missions since Archdeacon Grant's Bampton Lectures of 1845. In an appendix he publishes the first appeal for the Colonial Bishops' fund, and now we see the Church of England with daughter churches firmly settled in nearly all of our colonies, and with many direct missions to the heathen consolidated by Church order, while the foundation of St. Augustine's and similar Colleges in our different colonies goes far to supply the wants of missionary training, and of education for a native ministry, which was so just cause for lamentation in 1845.

We do not work single-handed now. The American Church and our other daughter Churches are ready to enter with us into the field, and the Church of Russia, for union with which we even now yearn, is making great missionary efforts both in China and on the confines of India. It will be the duty of the Church to preserve at home a pure and lively faith, for thus only can we hope that from us may continue to go forth as hitherto fresh harbingers of the faith into the dark places of the earth. We must also ever be mindful to provide for the spiritual necessities of all Christians going forth from our shores, that their light may shine among the heathen pure and true. And though we must be prepared to entrust to our daughter Churches, and to others in communion with us, the exclusive management of those missions to the heathen more immediately connected with them, it will still be our duty to supplement, if need be, by our alms the mission work to which each Church is more particularly called.

On a review of the past work of the Church we can see at once man's weakness and God's almighty power, teaching us that we should never despair. At the end of the first period the Church appears fully able to stand amidst the wreck of all worldly powers, though its faithful ones were comparatively few and faint-hearted. So again at the end of the second period we can see the ignorance, cruelty, and idolatry, of the barbarous tribes supplanted by a Christianized and civilized Europe. Though the monasteries had become corrupt when their work was accomplished, and the Church had lost much of her original purity from the lust of power and for temporal rule over the nations of Europe.

Moreover all these works were accomplished in the midst of failures; there has ever been a Judas among the twelve; false teachers in the Apostles' days; Churches falling from the faith, either under Mahometanism, or from Arian or other heresies; while during the mediæval period we find mission upon mission, though conducted on the best principles, abandoned like our own Mission to Central Africa, to be started again at a more propitious time.



And to the last, those living at the time were not permitted to realise the accomplishment of the work lest they should take the glory of it to themselves. At the very time that Rome was crumbling to its decay the faithful were expecting the end of the world, and crying out, "How long, O Lord; how long." And when again Europe was made Christian, and ripe to cast off the errors that had corroded the faith at the very time when thoughtful and holy men were appalled at the amount of arrogance and corruption by which the Church was overspread, all tending to show that God's work will be successfully accomplished, notwithstanding the weakness of men.

The history of the past may also lead us to expect still further aid from human agencies in preparation for the work we have yet to accomplish, "When the fulness of the Gentiles shall come in." (Rom. xi. 25.) God's ancient people scattered over the whole earth are still a distinct nation, and may at any time be gathered together—"and if the casting away of them be the reconciling of the world, what must the receiving of them be but life from the dead?" (Rom. xi. 15.) Nevertheless, we must not forget that all these mighty appliances for furthering God's work may be used for the advancement of a great anti-Christian power, and we are taught to believe that the powers of darkness will yet again be stirred up for a greater and more deadly struggle against our Lord and King. And, as at the end of the two former periods the Church knew not that its given work was done; so now, when the accomplishment of the great work to which we are called draws nigh, our hearts may be failing us for fear, and all the faithful may be looking anxiously for the time when He shall appear who shall consume that wicked one "with the Spirit of His mouth, and destroy with the brightness of His coming." (2 Thess. ii. 8.)

May God of His mercy bless the efforts of our Church in all lands, where we are called to labour, before that day of trial comes: that, as it has pleased Him hitherto to preserve her as at once a bulwark against Protestant<sup>1</sup> Infidelity and Romish Error, so she may be a refuge in all quarters of the earth to which the faithful may flee from either extreme, when, under the subtle persecution of the great enemy of souls, the different forms of belief in which they have worshipped may fail them in their time of need. *Amen.*

<sup>1</sup> This expression was not intended to reflect upon our Nonconformist brethren, for hitherto the presence of the Church of England in their midst has acted as a bulwark for the faith. There is, however, no doubt that much of the Protestantism of the Continent has already gone from the faith. And there are even now many earnest men among our Nonconformists at home, who dread a drifting away from essential verities.

The Rev. CHARLES MARSON (Incumbent of Christ Church, Birmingham) read the following Paper:—

It is well that "Church Missions" still keep their place among the subjects discussed by each succeeding Congress. Thoughtful Christians watch anxiously the ebb or flow of the tide of public interest in Missions, rightly judging it to be a sure indicator of a declining or a reviving Church. *Are our Church Missions successful? Ought we to take courage or to despond?*

What fluctuations of opinion there are from time to time on these questions! Now we are sanguine, now depressed, and often, in both cases, without due cause. Possibly at present a more depressing tone prevails. At all events both enemies and feeble friends unite in the cry that our Missions are little more than failures, our propagation of the Gospel unsuccessful, and "that which wanteth in the weight of their speech, is supplied by the aptness of men's minds to accept and believe it."

I venture respectfully to submit a few reasons for encouragement, and then a few suggestions of a practical kind.

I. Before we look abroad, we must glance at the *Church at home*. "For the young shoots budding into life in the midst of heathendom depend for sap and nurture on the parent tree."<sup>1</sup> Is there no encouragement to be drawn from the fact that never since the days of the Reformation has this, "the Church's first great duty," been so solemnly recognised or so strenuously attempted as at present? With a few exceptions, what was the Missionary language of our Churchmen of the sixteenth and seventeenth centuries? "Divines do commonly resolve the case of the infidel nations of the world to be this," says Richard Baxter in 1665, "that they are inexcusable in their infidelity, because when they hear that other nations profess to know the way to heaven, they do not in so great a case go over sea and land to inquire after the doctrine which we profess." And so "the Tartarians, Indians, and other nations are bound to send to Christian nations for preachers of the Gospel."<sup>2</sup> Alas! for the Church when "cases" are resolved in this fashion! Such casuistry must needs quench every spark of Missionary enterprise.

A century later, is there a better tone? We find indeed the two incorporated societies in existence, but exhibiting few and feeble signs of life. "The wise and rational part of the Christian ministry," says an influential writer, "find they have enough to do at home. No man of moderation and good sense can be found to perform this (Missionary) work; and if no other instruments remain but visionary enthusiasts, some doubt may be honestly raised whether it is not better to drop the scheme entirely."<sup>3</sup>

"We cannot doubt the Christian's duty to spread the Gospel,"

<sup>1</sup> Bishop Cotton, Calcutta Charge, 1863.

<sup>2</sup> "Directions for Weak Christians," XI. Direction.

<sup>3</sup> *Edinburgh Review*, 1808. Art.: "Indian Missions."

says a good Churchman in 1809, "notwithstanding Major Scott-Waring's assurance that Bishop Horseley considered our Lord's injunction to be obsolete—that such was the universal opinion in 1781, and that this opinion was established by a vote of the House of Commons."<sup>1</sup> The same writer adds, "There is ability and there is learning in the Church of England, but its age of fermentation has long been over, and that zeal which for this work is the most needful is, we fear, possessed only by the Methodists. . . . They only are numerous enough, zealous enough, enthusiastic enough, to furnish adventurers for such a service, and wealthy enough to support the charge of such expensive undertakings."

Now I do not for one moment pretend to affirm that we have even yet brought home to our hearts and consciences our duty to the heathen, or have as a Church made efforts at all commensurate with our opportunities; but I ask, Would such language be tolerated now? Contrast only the tone of the address put forth three days ago by the seventy-six English, Colonial, Scotch, and American Bishops, in which "the duty of setting forth the Gospel to unbelievers and the heathen" is so emphatically urged as an evidence "that we are indeed the servants of Him who died for us." Think of the large and increasing support given to our great Missionary Societies (S.P.G. 91,184*l.*; C.M.S. 150,356*l.*), though every year almost some new society for Missions is started, or some new Colonial Bishop's fund originated. Think of the many parishes in town and country which have their Missionary Associations as a matter of course, and in which the cause of Missions is more or less deeply rooted. Some years ago<sup>2</sup> it was calculated that 20,000*l.* of the income of the C.M.S. is received in small sums from the poor, and 6,000*l.* from the pence of children, and that probably 600,000 contributors, whose names are never printed, supply their weekly pence or farthings to this work. Think again of Associations<sup>3</sup> for Special Prayer, for the success of Missions in our Universities and amongst the Churches at home and abroad—a thing unheard of some years back. May we not take courage from these considerations? Inadequate as our efforts are to the solemn responsibilities incurred by us, still we cannot look back on times past and compare the Church at home then with the Church at home now, and not see abundant reason for thankfulness and hope.

Is not the Church, too, more thoroughly *in earnest* on this and other points? more impatient of what has been well called "a miserable state of half exertion, a frozen respectability which cannot give life and cannot long keep life?"<sup>4</sup> Is not the ministerial standard higher? More work and better work is demanded of Bishops and clergy, and a man's theological school is considered of less moment than the reality of his personal character. Though

<sup>1</sup> R. Southey in *Quarterly Review*, 1809 (pp. 216, 222).

<sup>2</sup> Lt.-Col. M. Hughes, Liverpool Conference on Missions, 1860 (p. 80).

<sup>3</sup> Rev. Dr. Hessey, Manchester Congress, 1863 (p. 239).

<sup>4</sup> Bishop of Oxford, York Congress, 1866 (p. 92).

his may act for a time as a check on the supply of candidates for orders, it is no bad omen for the days to come. Earnestness and spiritual life are not indeed identical; but is it too much to believe that in a day of conflicting opinions and most unhappy divisions there may yet be more individual consecration to, and union with, Christ our Lord, more of the work of the Divine Spirit in men's hearts and lives, than ever before? This longing for Christian union, of which so much is now spoken—if *it be* only union on the basis of Gospel Truth—is no bad sign for the future of the Church; certainly one of the best of all signs for the future of Church Missions.

But let us turn our eyes from the Church at home to the mission-field abroad. Is the view one that ought to encourage or depress us?

Assuredly a glance at our well-known Missionary map of the world is not inspiring. Few and faint are still the specks of light—the solitary twinkling of a watchfire here and there amid the darkness of a starless night. And if we examine particular Missions in detail, there is much to disappoint and sadden; New Zealand, for instance, presenting a curious modern parallel to an old Jesuit Mission in Paraguay in its strange fanaticism, its imaginary warfare, and the martyrdom of one of its Missionaries.<sup>1</sup> Easy it is to multiply cases of apparent failure and draw corresponding conclusions. Let us, however, try to take a fair view of the work as a whole, and, mindful of the past as we survey the present, may surely look hopefully to the future.

Never let us forget how *recent* all Church Missions to the heathen are: how few and isolated the Missionaries, and how brief their average term of labour. Our oldest Mission, the West African, began but sixty years ago; the East Indian and New Zealand Missions ten years later. A bad, wild, long neglected soil is not soon brought under cultivation, and all efforts appear to be of less effect in proportion to the greater need there is for them. And when the work of hundreds, even thousands, is attempted by two or three, and the supply of even these is uncertain and fluctuating—when the average length of Missionary service is so short (in India from six to nine years, in East and West Africa

<sup>1</sup> "Some of the more ambitious Indians, observing and emulating the power which these Fathers acquired by their preaching, set up for themselves as prophets and Anti-christs, and attempted to blend the ancient superstitions of their country, with the more singular and attractive features of the new doctrine. Three instances are given in which individuals assumed the name of the Almighty, and, on their own authority, threatened the converts with fire from heaven if they did not forsake their new guides. One of these impostors applied the doctrine of the Trinity to himself and two associates, of whom he spoke as his emanations, and consubstantial with him. Some of the ancient conjurers, finding their craft in danger, betook themselves to new and more interesting ceremonies—sacrifices on the tops of mountains, with a perpetual fire, oracles, relics, and female votaries; others, more bold and imaginary, had recourse to open war; and one of the *Reductions* (as the new villages were called) was the scene of a massacre and of the martyrdom of a Jesuit."—*Quarterly Review*, Oct. 1817 (p. 114). See Southey's "History of Brazil," vol. ii. pp. 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

from four to five years, and in other places varying with the climate and the kind of work)—can we wonder that results seem scanty? In these days of speed and movement we are more than ever impatient of slow processes—forgetting that expectations must be limited by the means we use; forgetting, too, that God's greatest works are slow and noiseless. The gourd that gladdens the self-seeking prophet springs up in a night; for the golden harvest, the farmer has "long patience." "I once heard of a clever gardener," John Newton said to Henry Martyn, "who could raise a salad for his master in a day; but the Lord does not raise oaks in this way."<sup>1</sup>

"But what enormous sums of money have been spent!" True: the income of our two great Missionary Societies is about half the cost of a ship-of-war, rather more than the amount of our annual tax on dogs, and about the same as the annual tax on carriages, or men-servants. Probably all the money spent on Missions by the Church of England since the Reformation might amount to *one year's duty* on spirits, wine, malt, hops, and tobacco;—put in the sugar duties, and you would cover all Dissenting missionary work as well. Our Indian Mutiny cost us more than the sum total of every Religious Society from the beginning; and the cost of all Societies, religious or educational, has never reached yet the expenses of our war with Russia. We may well reply, however, in the words of Bishop Colenso: "We care not to make much defence for the expenditure of considerable sums of money upon Missions. It is not the outlay of some thousand guineas, or the expenditure of noble energies, or even the sacrifice of noble lives, that is worth being made so much of in this matter. Neither is it to be expected in missionary work any more than in political, military, or naval, that no pound would be spent unprofitably, for *want of experience*; no money lost by mismanagement, or thrown away on unsuccessful efforts or inefficient labourers."<sup>2</sup> There is much unfairness in this way of judging of the results of Missions. Is the END worthy of a lavish outlay? Are we justified in believing, on the whole, that the money is spent conscientiously, and not in vain?

It has been said, that next to facts, statistics are of all things the most unreliable. It is hard indeed to furnish them on this question, and I will not burden you with them now. But compare the present state of our *Colonial Churches* with what was their condition sixty years ago. Can you see no progress? Think of the *field of Missions* sixty years ago—not a heathen brought to Christ—not a missionary sent—not a church built—not a school opened—not an effort made *beyond*—I had almost said, *within*—the limits of the British rule. Do you see no progress *now*? Think of the sounds of praise and prayer that rise each Sunday from the lips of those who worship God after our Church forms, who listen to our own Church pastors!—the North American Indian, the Hindoo, the African, the South Sea Islander, the Chinese—congregations gathered from all

<sup>1</sup> Journal and Letters of Rev. H. Martyn, April 25, 1805.

<sup>2</sup> Lecture before the Anthropological Society, 1865.

lands, and all climates, and all languages! Think of the many thousand children who are trained up carefully in our faith—a third generation, many of them, inheritors of a Christian family tradition. Think of the settled Churches under the Bishops of our own communion, and these increasing year by year. Is this all hollow and unreal—a mere delusion—or is the work to which these things bear witness a living proof that, notwithstanding all our past and present sins and shortcomings, God is still with us of a truth?

The three most encouraging features of our modern Church Missions are (1) The wide extension of their area; (2) Self-supporting Churches, and a rapidly-increasing native ministry; (3) The indirect influence of their Christianity upon the heathen around.

(1) *The number of new Missionary stations* established, and new openings taken advantage of, within the last ten years, is a surprising feature of modern Mission work. This specially applies to the Church Missionary Society, but is true of all. It seems as if God were blessing the work done, by giving us, after His manner, yet more work to do. In one year alone, seven-and-twenty applications were made to one Society (C.M.S.) by pious laymen abroad to found new Missions; and I rejoice to see by their last Report, that the S.P.G. have appointed a committee “to consider the whole Missionary field from a purely spiritual point of view, to discover and take advantage of the openings in heathendom that God is making for them.”<sup>1</sup>

(2) *Self-supporting Churches and a native ministry* furnish another ground of hope. To those familiar with the details, the advance beyond the first stage of Missions which self-support implies, seems very marked. A healthier tone, more independence, and attempts at self-extension, begin already to characterise the African and Indian Churches where this principle is established. Of the development of a native ministry, and its rapid growth throughout the Missions within the last ten years, there can be no question. Years ago, it was regarded as an experiment to be cautiously entered upon with a long Diaconate and a European Bishop. The native clergy now form a large and influential body. We find them in North America, New Zealand, India, Ceylon, China,—above all, in Africa. It is the proud boast of the Church Missionary Society, that she has supplied from the ranks of her native Missionaries the first native African Bishop; and if another Pan-Anglican Synod should ever again be summoned, beyond all question other races than the Anglo-Saxon will be called to take their part in it.

(3) *The indirect effect of Missions on the heathen around* is another hopeful sign. It is, indeed, still but too true, as the President of the Bramo Somaj at Calcutta last year reminded us, that “Jesus as been and is dishonoured, and the true spirit of His religion lost upon the natives, through the recklessness of a host of nominal Christians; that Christ’s Church is in danger, and Christ is crucified

<sup>1</sup> S.P.G. Report, 1866.

teaching. The Indian Mutiny brought out this fact beyond diction; the internal wars in Africa and New Zealand have it; the native newspapers of India confirm it. This influence in India, combined with the intellectual enlightenment which (ment education has introduced, has rendered the educated c promising field of Missionary labour. Light has thus br upon the thick darkness. In the eloquent language of Sir Edwardes: 'Where have they got the light? From the tapers which Missionary Societies have kept flickering scattered Mission homes for sixty years, amidst darkness, ragements, and scorn. Missions in India' (yes! and Missio where too) 'have begun to tell. God grant that we may s triumph in our day!'"<sup>8</sup>

II. I would venture to offer one or two brief practical sug in conclusion.

(1) Think of "the immense influence of *individual* ene personal character in this work."<sup>4</sup> We talk of *Church* Missi mean Missions that *individual* zeal and self-denial have star still alone support. Let each clergyman and layman make Mi work *his personal concern*, and we shall soon cease to hear c omings in this matter. Men talk of dry, dull meetings, u the decline of the Missionary spirit, and rail at Societies, an over the state of the Church. But what is it you DO t things *better*? Is the world to be converted by guinea s tions, sermons and speeches heard or uttered annually, languid interest you may happen to manifest in the subjec When Elliot, the Indian Missionary, in the seventeenth had mastered the intricacies of the Indian grammar, he v the last leaf of the book, "Prayer and pains, through faith i

early heresies, he did so, but told him to beware of one of the worst, not mentioned in the book at all—"the dawdling heresy." No heresy so ruinous as this.

(2) Cultivate a *catholic* spirit (in the best sense of that much-abused word) regarding Missions. "Look not every man at his own things, but every man also at the things of others." Let the great name of *Christian* overshadow even the name of Churchman, much more the petty names of High or Low Churchman. Mutual ignorance has a great deal to do with mutual feelings of hostility, and better acquaintance is sure to make men better friends. "Each Missionary Society," said Cecil, in his sermon before the Church Missionary Society, "is our natural ally." Let us, then, be better acquainted. Isolation is the bane of the Church of England; each vicar is apt to become the lonely king or pope of his own parish, and to concern himself little with those around him. Like the ovens in Egypt, when the Nile rises over the land, parishes, sections, parties, rise up like islands with a flood of cold water between them. One man would not be found with the C.M.S. for worlds; another falls out of place with the S.P.G. They know nothing of, and are nothing for, the work of others. What folly is this! Cling as ardently as you please to your own convictions; but let the spirit of Christ teach you sympathy even with those who follow not with you.

(3) *Acquaint yourselves with Missionary details*; they are the fuel to keep bright the flame of Missionary zeal. Some read all that is said *against* Missions, but little or nothing of what is said for them: and even the most appear to think that ignorance of Mission work is the only ignorance that is excusable. Others complain that Missionary details are uninteresting: may it not be from their want of sufficient interest in the subject? A speaker at the Liverpool Conference on Missions ingenuously confessed that "*until he began to read the Missionary publications* he had always regarded them as uninteresting."<sup>1</sup> Is not this the case with many more? At all events, we may rest assured that, in Missionary literature, as in other things, a larger demand will always furnish a better supply. When the Church begins more thoroughly to interest herself in Church Missions, much more will be said about them, and said much better.

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#### ADDRESSES.

ARCHDEACON GRANT.—I most heartily concur in the grounds of encouragement and congratulation which the last speaker has mentioned, and will take upon me to name further ground for congratulation for the past, and hopefulness for the future, in the direction we have of a gradual return to apostolic practice in the conduct of this solemn work. And in this respect I venture to express my own sentiments, and not me only, but those of others who have more right to be heard—that we have diverged from the model of those primitive times, when, commencing from the Day of Pentecost, the Roman empire was gradually gained over to the faith. (Cheers.) And in

<sup>1</sup> Rev. T. Green, p. 77.



oppressed the Christians of Europe, but also some of those foundations were laid in primitive and apostolic practice. Permit me to name but a few of them which cannot fail, I think, to discern in the missionary work of the heavenly Apostle of the Gentiles, who should be our great model and exemplar, these other features. 1. How on his proclaiming as Christ's ambassador the kingdom of heaven, he straightway baptized and gathered into an infant community whose hearts were touched to cleave to him; and at the earliest possible moment set apart amongst these so gathered into the Church, Presbyters and Deacons to guide and train the weaker and less instructed members. 2. And, again, on his announcement of the Gospel he urged first those simple facts on which the whole truth, the whole faith of the Church, rest—the Incarnation, the Resurrection of Christ—and yet, at the same time, was wont to recognise and take as the ground of his own teaching those points of religion, natural or rational, which swayed those heathen minds, employing their terms, and as it were exposing them in its divine fulness what they already dimly and imperfectly acknowledged and confessed. Have these principles been so observed as they should be especially in such a country as India, in which a considerable amount of population may be supposed to have rendered it capable of being so treated? (Cheer not the polity ordained by Christ Himself for the gathering in and building up of His people been overlooked; nay, in some cases, repudiated? Has not the Sacrament of Baptism been systematically deferred and disowned as the initiatory rite until the convert is brought into the fold within which he should receive his training and be endowed with strength to persevere, and thus been treated as the end instead of the beginning of Christian discipline? Has not, in consequence of this delay, the possibility of an efficient native ministry been too much hindered? Have not the converts been viewed as dependents on foreign teachers rather than members of the Church? Has not Christianity been regarded as an exotic, or an European importation; and those jealousies, which the noble Bishop Cotton refers to so justly between native converts and the missionaries been permitted to grow there until that auspicious period been too long delayed, for which the same admiral and wise prelate longed for, when he said, "We wish the native Christians to be enabled to take the duty of making their countrymen Christians falls, humanly speaking, on them; that this fair land of India is their native country, not ours; that the Indian prelates." (Cheers.) That we English bishops are only the foreign missionaries and Theodores, to be followed, I trust, by a goodly succession of native and Langtons." (Cheers.) And we may indeed ask, why it is, and has been so long (after above 100 years—or say 50 years—culture), delayed? So again, the method of imparting the truth, already referred to, too commonly mission-

named mode of making known the truth is almost universally adopted the common method of simply denouncing idolatry, where idols are held in our at all, and an entire disregard of those deep moral truths, and the sacred sonship amongst the Chinese, on which, one might suppose, St. Paul would build the principles of spiritual life, and the call to become sons of God. ) But I stay : should it please God that, under His blessing, our missionaries in evangelizing the heathen nations, I venture to think that it will be by a conformity with that pattern of primitive practice I have designated. It by a closer recognition of that divine polity whereby souls are gathered to their and the members of His body are trained, from the first bursting of awakened and faith in the heart to the formation of the Christian life. It will be by a truth being developed, on the great facts of the Gospel, according to the of distinct nations or races, tinged it may be by the strong moral or religious, mental characteristics which distinguish each of them generally. It will be passing as quickly as possible into Churches, and not held in dependence reign associations of Christians, however disinterested and self-denying. It by such Churches becoming indigenous and national, bound to others by the sisterly equality and of Christian love. We may, I hope, take to ourselves ry, and even, in some sort, a witness of this in the august assembly of just solemnized amongst us. (Cheers.) We have an augury of the faith delivered to the saints being maintained, and made the basis of Christian ion. We have an augury of essential unity existing unbroken with diversity m, and it may be variety of ecclesiastical development, in things indifferent it lead, as we pray God it will, not merely to systematic co-operation of of our communion in the great work of planting out among the nations of dom of God,—and amongst ourselves, to greater unity of action, by the for- of a Board of Missions,—we may trustfully regard it as an augury of the at of that glorious epoch, touchingly expressed by that Christian Paul of our ently taken to his rest,—when it may be said :—

“The flashing billows of the south  
Break not upon so lone an isle  
But thou, rich vine, art grafted there,  
The fruit of life or death to bear ;  
Yielding a surer witness every day  
To thine Almighty Ruler, and His stedfast sway.” (Loud cheers.)

BISHOP OF CAPE TOWN, to welcome whom the entire audience rose and cheered ecstatically, spoke thus :—I have been invited to speak about the missions of the and have been left to choose for myself the point of view from which I shall them. I select those features which appear to me to be most important at ent moment, and most to need discussion. Let me for a few minutes direct ention to questions affecting first, our organization at home ; and next, our tion abroad ; our dangers and deficiencies as regards each ; the true remedy ; the steps already taken, or which yet remain to be taken, against the evils hreaten us. And first, as to home operations and organization : I think y one who regards as a looker-on the really earnest and great endeavours of a d devoted portion of our people for the advancement of our Lord's truth and n abroad cannot fail to be struck with the disconnected and desultory nature ystem, whether for raising funds at home, or for sending forth missions to lands. We have great and noble institutions for the spreading of the Gospel, ead of which are the Society for the Propagation of the Gospel, and the Church ary Society ; to which may be added the Society for the Conversion of the ie Colonial Church Society, with other smaller associations, in support of par- missions or particular dioceses. These all are the result of individual zeal, and l energy, within the Church,—the Church herself having never, as yet, in this , taken upon herself the direction of her own missionary operations. Doubt- ie advantages have arisen from our existing inorganic action. There has been room for the play of individual minds, and the carrying out of particular views ard to missions. Perhaps the freedom offered for giving practical effect to ews has enlisted greater enthusiasm and zeal than would have been otherwise . But, if this be so, it cannot be doubted that there have been also accom- ; evils ; that party spirit has been fostered thereby,—that we lose in many not having united counsels at home in the conduct of our missions, and by ence of regular communications between the several organs for conducting Now, no one who knows anything of the state of feeling in this country can

medium of communication between the mother Church and the Bishop Church in distant lands, through means of which they might derive assistance in consideration and settlement of those many and difficult questions with which we have brought face to face. I allude not only to such critical and important questions which have beset the Church in South Africa of late years, but such matters as the way of all wives but one before baptism, and other very serious questions connected with marriage, the mode of admission of catechumens, services for catechumens, the education of natives, the office of Deacons or Sub-deacons, employment of catechumens as readers—questions upon which the matured convictions of a body of well-learned men who had given time and thought to the subject, would be of the very great value. Almost all other religious bodies have their organization for missionary work established by themselves, and deriving their authority from the body. It is so with the Church of America—with the Congregationalists of that country, who have their organization for Missions. It is so with the Wesleyans in this country. Why should the Church of England be without an organization from which others feel that they derive advantages? (Cheers.) I am glad to find that the subject has been brought before the Lower House of the Convocation of Canterbury, and favourably entered upon that body. Next, as to work and organization abroad: As we have advanced in the kind of internal development to our present imperfect and complicated state at home, so in like manner has it been with the Churches which we have founded in distant lands. They have been left, without counsel or direction from the mother Church, to grope their way towards that organization and order which are essential to their life; and they have suffered much in their efforts for want of the support and voice of authority at home which would have given to those who have been called to lead in the work of organization. The last thirty years have been years of the greatest importance to the mission work of the Church of England abroad. During that period the greater number of our sees have been founded,—the principles which underlie all sound Church action have undergone a searching discussion,—a course has been arrived at, not always sound, and which may hereafter greatly embarrass the work of their development. Amidst all our difficulties, however, no irreparable errors seem to have been committed by even the weakest and least instructed branches of our communion, chiefly, I believe, because the broad principles laid down in the Letters Patent, which are, in the main, true, and based upon the Canons of the Church, have been adhered to. The Letters Patent have, in my judgment, not been an evil. They were drawn up with the very best intentions. They were drawn up in accordance with the Church's own supposed laws. They served as a guide to the founders in the founding of infant Churches, and were, in many ways, a support to them. It has been decided that in almost every respect they are invalid in law; and the Crown exceeded its powers in issuing them. They served their purpose and

for the truth, by depriving it one after another of all the articles of the faith—(cheers)—for to this we will not submit, and any attempt to force it upon us would issue only in open division. (Loud cheers.) The great mistake will not, I trust, be made of establishing two sorts of Colonial Churches—one in Crown colonies, under letters patent, clothing the bishops with a legal and coercive jurisdiction; the other in colonies having local legislatures of their own, where everything shall be purely voluntary, and all jurisdiction be consensual and by compact. Endless confusion will arise if such a double system be adopted. You may have in the same province, as at this time in South Africa, dioceses existing under each of these very different conditions. If you do not want to encourage dissension, and create and perpetuate divisions, you must leave the distant churches of the empire to connect themselves with each other and with the mother Church, as they will do, by spiritual ties—by rules, laws, constitutions, canons, call them what you will—enacted in Synods, with this only essential principle of universal obligation, for the guidance of all, that the authority of the inferior Synod is, and must ever remain, subordinate to that of the higher. That the Diocesan is, as the Canons enjoin, liable to be overruled by the Provincial—the Provincial by the National, or, as hereafter our Synods may include more nations than one—the General; the General by the Œcumenical. (Cheers.) Let this principle be generally recognised; let the union of the Churches of our communion throughout the world be based upon it, and we shall have adopted a system which has already stood the test of ages, which was the recognised system of the Church from primitive times to the great division between the East and West in the eleventh century, which is a better bond of union than a thousand Acts of Parliament; which would, had it been adhered to, have preserved Christendom to this day in unity. The chief hindrance to the Church's sound and complete organization in the colonies, to its future unity, and to the due subordination of its several branches, to the central authority of which I have spoken, appears to me to arise out of that clinging to statute law which the daughter Churches have inherited from the mother Church. All other religious communities in the colonies manage their affairs perfectly well without troubling the legislatures of their respective countries, and there seems to be no reason why the Churches of our communion should not do the same; for the civil courts, I believe, in most if not in all of these countries, are disposed to deal quite fairly with the Church, and only require that the rules and regulations which it shall frame shall be clear, precise, well-defined, and that it should not be left to the court to discover what our laws are, how much or how little of English Ecclesiastical Law is suited to our circumstances, and applicable to cases brought before it. It appears to me that, while no advantage whatever is to be gained by obtaining an Act of Parliament which shall give the force of law to the conclusions of our Synods, very considerable evil may and will in the long run result from the adoption of such a course. Let me illustrate my meaning by what is actually passing in one group of colonies. The colonies of New South Wales, Van Diemen's Land, Victoria, Adelaide, Perth, Queensland, have, I believe, all their separate local legislatures. There are four dioceses in New South Wales, one in each of the others. These nine dioceses constitute one province under the Bishop of Sydney as Metropolitan. They constitute one province, if the intentions of the founders and of the Crown are to be observed, as much as the dioceses of the province of Canterbury constitute a province. If the Canon law of the Church—nay, if the very constitution of the Church of Christ is to be perpetuated amidst the nascent nations of that rising continent—if unity is to be maintained amongst its several Churches and with the mother Church, it would seem that these great blessings can only be secured by the due and regular subordination of the inferior Synod to the authority of the higher. But how is this to be secured, if each diocese applies to its local legislature for an act empowering its Synod to legislate, without control of higher Synods, for its own people, and thereby give the full force of law to its proceedings, there being no general legislature in that continent to give legal effect to the decisions of the higher—*i.e.* the Provincial Synod; or, again, any possibility of obtaining from the Imperial Parliament an Act which shall give to the National Synod a power above both the Provincial and the Diocesan Synod? Practically, will not the effect be, that each diocese so fortified by an act of the local legislature may become an independent Church, with legal powers which no higher Church authority can govern or restrain? And will not thereby the unity of the Churches be endangered? Nay, it would seem that by thus leaning on the external aid of parliaments, general and united action of the Churches of our Communion in Australia is already impeded,—Melbourne and Van Diemen's Land with the aid of their parliaments, Adelaide without such aid, acting alone; and Sydney, Newcastle, Goulburn, and Grafton and Armidale having obtained an Act which, I believe, enables these four dioceses to legislate for themselves as a

province; their decisions, however, having no effect in the other dioceses, and in no way binding upon them. I cannot but think that this sort of development of our Colonial Churches may be followed by evil consequences; and I do not believe that the difficulties which are likely to result would have arisen if they had appointed a board, or council, for the direction of its missionary operations which the Bishops and Synods of the churches in our colonies might have created in the foundation or formation of their ecclesiastical system; and I am persuaded that even now these evils which I apprehend may be arrested, or restrained, by the speedy formation of such a council. I venture to think that the course just taken by the Synod of the diocese of Grahamstown indicates a more healthy and sound mode of organization for Colonial Churches,—for their subordination to and union with the mother Church,—than that of parliamentary legislation. The ecclesiastical system of South Africa extends over five governments. For one of these dioceses to be placed under the control of parliament for an Act to give legal effect to its conclusions, would be to make it virtually independent of the province, and of the mother Church. The Synod of Grahamstown, moved by a true Church spirit, and a desire to claim for itself only that authority which the laws of the Church assign to the Diocesan Synod, it does not contemplate any application to parliament to give it legal powers. What amidst the doubts thrown by the late legal decisions upon its own position, as within a province, is to say that it accepts the position in which it has hitherto stood as one of the dioceses of the province of South Africa, of which Capetown remains, the metropolitan see. “That it is desirable that a Provincial Synod be held at an early period, and that the Metropolitan be requested to convene a Synod as soon as convenient.” “That whereas the mutual relations of Provincial, and National Synods is not clearly defined, the Synod requests the Bishop to bring the matter before the Congress of English and Colonial Bishops about to assemble at Lambeth, and desire their opinion on the subject. That it acknowledges with hearty satisfaction and thankfulness the action taken by his Grace the Archbishop of Canterbury, in calling together for consultation and mutual action the Bishops of the Anglican communion—(cheers)—and desires solemnly to record its opinion that, under the blessing of Almighty God, the result of this Episcopal Congress will be the establishment of the closest and most real union between the mother Church of England and her daughter churches throughout the world.” (Cheers.) There is much more in the fourteen resolutions adopted during the ten days’ session of that Synod which is of great importance such as its dutiful acceptance of the condemnation pronounced on the ten resolutions of Dr. Colenso by the Provincial Synod of the Bishops of Africa, to which I do not further allude; but thus much I venture to say, that that Synod expresses the sense of my own Synod, and, I believe, of the Church generally in South Africa, also of the Church in other lands; and that, if this be so, parliamentary legislation, except in so far as it may be needed here in England to set us free from the shackles of that past legislation, or the honest endeavour to help us through means which have entailed upon us, is wholly unnecessary, and will only be injurious inasmuch as it will altogether the torn and tattered shreds of parchment which you say ought to have been issued—which speak to us of an alliance with the State which, for evil, has for ever passed away; which render us no help, but which clinch us and hinder and embarrass the freedom of our action; empower us to sue for property for the purposes for which it was given; and the whole of our

work, in proportion to our wealth and numbers, less than the members of other religious bodies who at the same time have to maintain their home work, having no ancient endowments to relieve them from the necessity of supporting their own religious teachers. (Cheers.) It is not creditable to us that the Wesleyan Missionary Society should have an income one-third greater than that of the Society for the Propagation of the Gospel, and equal to that of the Church Missionary Society. Why is it that our wealthy members, as a rule, scarcely give anything to missions, and when they do give rarely give largely? It is not so with other denominations; nor is it because there is less reality in the mission work of the Church than in that of other bodies; nor I believe there is no work anywhere more real or more largely blessed. I fear that our shortcomings must be set down to apathy, attaching more or less both to clergy and laity; to a lack of belief that our Lord has committed the interests of His kingdom in a large part of the world in no small degree to our keeping—that to us especially, no less through His providential dealings than by the voice of His inspired word, is the charge given to “go into all the world and preach the gospel to every creature;” and that if, after long trial, we fail to recognise or act up to our obligations, “the kingdom of God will be taken from us, and given to a people that will bring forth the fruit thereof.” (Prolonged cheering.)

The BISHOP OF NEW ZEALAND, upon being called upon to speak, met with an equally cordial reception to that accorded to the previous speakers. The Right Rev. Prelate spoke as follows:—When I came here to-day it was upon the supposition that all addresses at this meeting were limited to a quarter of an hour, and although I wrote back to say I would do my best to condense twenty-five years and forty degrees of latitude into that space of time, the secretaries never accepted my offer, and never told me that with me the rule as to time was to be rescinded. (Cheers.) Now I find that that bell is to be for me muffled. But, fortunately, one of the previous speakers has taken away all necessity for me to speak upon the principle of Christian missions, and I think it is a subject of great thankfulness to the Giver of all Good that that most important branch of our subject should have been so completely exhausted by a Christian layman. (Cheers.) If any argument were needful to prove that when the Synods of our Church, as they must be in time, are fully established, laymen should take an essential and integral part in their management, the speech we have heard this evening from Lord Nelson would be a sufficient proof. (Cheers.) I may mention, perhaps, in passing, that now for eight years I have been in the habit annually of meeting in my own Diocesan Synod both clergy and laity, and that every three years I meet also our General Synod, composed of all the Bishops in New Zealand, with the addition of Bishop Patteson, and with the elected clergy and laity of all the dioceses; and in no one of these Synods has there ever been anything which a Christian man could wish had never taken place. The Bishops, clergy, and laity have met together in one chamber, have discussed all subjects that were necessary to the well-being of the Church, have especially and with the greatest earnestness discussed this subject of Church missions in connexion with the extension of the Gospel of Christ through all the neighbouring islands, and throughout the whole of this work there has been the greatest harmony among the different orders of which those Synods are composed, leaving upon my mind the most earnest hope that the day will shortly come when every diocese will have its own Synod, where the clergy and laity will be presided over by their own Bishop, and that the decisions of those Diocesan Synods will be humbly and dutifully submitted to some higher Synod of the whole Anglican Church. (Cheers.) I think, perhaps, as the other speakers have almost exhausted the whole theory of the subject, it would be better if I made the greater part of what I have to say entirely practical, because my life has been spent for a quarter of a century in assisting in carrying out the work of missions; and perhaps, if I simply dwell upon what has come under my own observation, it may help us better to an understanding of the subject than if I added more theories to those excellent and sound ones which I have heard during the evening. As we all know, the Society for the Propagation of the Gospel was an offshoot from the still earlier Society for Promoting Christian Knowledge, and it must now strike us as a great cause for sorrow on the one side, and rejoicing and thankfulness on the other, that when these great missionary societies of the Church were first set on foot it was found impossible to obtain English agents to carry out their work. The very names to be found upon the earliest lists of the Societies' agents show this. To our shame in one sense, those names are foreign names—names that will ever live in the history of modern missionary enterprise—Schwartz, Kohlhoff, and Guericke. I shall have occasion to show presently how all this apathy on our part has passed away. After an interval of one hundred years, when that great society called the Church

Missionary Society was founded, it was no longer necessary to engage foreigners for the missionary operations of our Church. From that day to this there has never been lacking a supply of men, not, indeed, in numbers adequate to the work, but natives of our own country, going forth to preach the gospel in distant lands. My own practical connexion with this work was partly through the agency of two of those great societies. The Church Missionary Society most liberally granted 600*l.* a year for the endowment of my bishopric, and the Society for the Propagation of the Gospel supplied me with more than 1,000*l.* in various ways to help me at the outset, besides afterwards giving 5,000*l.* towards the endowment of Nelson, 2,000*l.* towards the endowment of the diocese of Wellington, and other benefactions so numerous that if they expect me to pay back all that I am indebted to them, it will be sufficient in itself to build them a new mission-house. (Cheers.) Beginning in that way, by the joint support of these great societies, I felt it to be my duty to endeavour to carry out my mission by promoting a union between them, each acting on its own basis. (Cheers.) As an instance of this, the clergyman who has acted as clerical secretary at every meeting of the General Synod of the Church in New Zealand is also the secretary for the Church Missionary Society in that country. Our work throughout has been one united whole, and for many years it was carried on with the signal blessing of Almighty God. The preservation of the lives of our missionaries is a most remarkable fact in connexion with our history. Many of you know a name which I mention with the deepest respect—I will not say regret, for there is no regret when a man full of years and faith receives the reward of his labours in that rest which is given to the people of God; but when I say that the first clergyman of all those who have entered upon the work in New Zealand—the Ven. Archdeacon Williams—has now been called to his rest, you may perceive how great the preservation has been, in the most barbarous times of those islands, when the land was literally a land devouring its inhabitants, over those men who went forth with their lives in their hands to preach to the heathen the gospel of the Saviour. Here, then, we have the visible fruits of a united work, and the one principle I shall endeavour to illustrate to-night will be the great blessing and great practical advantage of union in the missionary work. (Cheers.) I agree with all that other speakers have advanced upon this point, that in order that the gospel may go forth with power into heathen lands it must go forth as the united expression of the gospel of that God who is One, of that faith which is One, of that Saviour who is One. We must not give a divided testimony to those to whom we desire to represent the Unity of the Godhead. (Cheers.) And so far as it has been possible—and in this respect our insular position has had certain advantages—the various religious bodies who have been endeavouring to spread the gospel amongst the various islands of the Pacific Ocean have taken each an allotment-field, upon which the others have not trespassed. In this way it is almost an understood principle of action amongst us that the Wesleyan Society should retain the management of the missions in the Fiji and Friendly Islands; that the London Society should retain the management of its missions in the Society Islands (though now broken up by the French occupation) and Navigators' Islands; that the Scotch Mission should retain the southern islands in the group called the New Hebrides; and that our mission, which peculiarly belongs to the New Zealand Church as part of itself, should extend its operations to the unoccupied islands, more than one hundred in number, which reach towards the great country of which my friend the Bishop of Labuan is now the representative here. (Cheers.) There is no rivalry between us: each does its own work, as far as possible, without interfering with that of the others; and no one is so sanguine as to believe that he can possibly occupy the whole field that now remains vacant, and it seems almost too bright a vision to contemplate that some future Bishop of Melanesia will shake hands with the future Bishop of Labuan in the centre of Borneo. But there are so many dark islands merged in heathenism that I look to that as work for Bishops hereafter, and not for those of the present day. We have endeavoured to carry out as far as possible our work in connexion with the Church, upon the understanding that it should be a Church work, that our missions should be under the direction of the Church: Our missionary Bishop Patteson is a member of our own General Synod. The property with which his see is endowed is small at present, but it is held in trust by our Church in New Zealand, and in this way we avoid what seems to be a false principle—namely, the idea going forth that the support of missions is a kind of voluntary thing which a man may with a safe conscience do or leave undone, just as he likes. We desire to bind it upon our people as an imperative duty that if they are Christians, believing the gospel, and that they themselves are redeemed, they should seek to impart the same blessings to others as freely as they have received them themselves.

We do not wish them to consider this a matter of choice, but that every man should consider it is his bounden duty as member of the Church to co-operate and assist in this and in all other offices of the Church. For this reason our Melanesian Mission is considered part of the work of the Church in New Zealand, supported not merely by the Church in New Zealand, but also largely and liberally by all the neighbouring dioceses. Large contributions come in from year to year from the Australasian dioceses and from Tasmania, assisted by a noble contribution made for many years as a kind of private offering by our own friends and brethren in Eton, who, year after year, have never ceased to send us a sum of not less than 500*l*. And not only the rich masters of Eton, but the poor children in the towns of England help us. When Mr. Champneys was rector of Whitechapel he asked me, when I was here, to go into his school. A collection had been made there in pence and halfpence, and the boxes had filled fast with subscriptions for me to take out to New Zealand, and when the entire sum was counted, the pence and farthings of these poor Whitechapel children amounted to 100*l*. (Cheers.) Mr. Champneys said, and I believe truly, that every farthing of this represented an act of self-denial on the part of the child who gave it. I now pass on to a subject neither so agreeable to think or speak about, but to which reference has been made. I mean the war in New Zealand. I wish, however, only to say a few words to remove the impression which might have been left upon your minds by the few words spoken on the subject by a previous speaker, to the effect that the faith of the New Zealanders in the native Church has been hopelessly broken up. Not so. During the whole of the time this war has continued there has never ceased to be a stream of native candidates for Holy Orders, and one of my last acts before leaving on Easter Sunday, the 22d of June, was to receive two more native Deacons into the ministry of the Church, making altogether fourteen clergymen of the New Zealand race, besides three whom it has pleased God to take away. (Cheers.) One of these, who was taken from us after twenty-five years of faithful service, continued to the last to bear his earnest and faithful testimony to his countrymen as to the delusions and the superstitions which they were readmitting among themselves. At the beginning of the war I myself went about amongst the dangerous places where the war was being waged, escorted on either side by two native Deacons of the New Zealand Church. (Cheers.) I beg that no one here will talk of the failure of missionary work in New Zealand. (Cheers.) I do not know what failure means. (Cheers.) Surely none of us think that the work of God can ever fail? And is not missionary work the work of God? No, my dear friends, I am going back again, if it please God, with a full belief that there are brighter days yet in store for New Zealand, and that it will please Him to build up again the tabernacle that has fallen down, and that the chief means by which that building-up will be effected will be the native ministry; so completely do I believe that the real way to carry out our missionary work is native agency. It is not in glorification of our own order that we talk about sending out missionary Bishops, but because we know, as the Church in America once knew to its cost, but now knows with thankfulness, that the Bishop is a tree bearing its seed within itself. (Cheers.) Therefore it was that I never rested until I obtained the sanction of the authorities in the Church and State at home to pay back the debt which I owed to the second venerable clergyman who went out to New Zealand, Archdeacon Williams (brother to the other), by procuring his consecration to the office of Bishop. As a younger man going out to enter into the fruits of his labours, I could not rest until this was done, (Cheers.) This widened the episcopal responsibility for the ordination of native pastors. In the diocese of Waiadu the Bishop, clergy, and laity met and conducted the proceedings of their Synod in the New Zealand language, and their proceedings were conducted with the greatest regularity and with excellent results, for the contributions of the Churches themselves in lands and money, for the maintenance of their pastors and endowment of their bishopric, exceed in amount the contributions of all the other dioceses. (Cheers.) Leaving the subject of a native ministry I will speak of the thankworthy change which has taken place in our Church from the time when no one could be found to go forth to preach the gospel to the heathen. I came to England about thirteen years ago, and had then no knowledge whatever of the feelings of that faithful servant of Christ whom I have mentioned—I mean Bishop Patteson. I went down a casual visitor to his father's house in Devonshire, and there, walking with him in the garden, I gathered from him what was the wish of his heart. The next thing was to communicate it to his father, who had retired from the office of judge, and no one had ever filled it with greater respect. He had the infirmity of deafness, which cut him off from general society. His son was the curate of his parish, and there was every selfish reason for the father refusing his permission and his blessing to his son. But he held up as it



were in his hand the golden scales to try the question. He put into the one scale all his personal feelings—that his son was his delight, the comfort of his daily life, and the stay of his old age. Then he paused, and put into the other scale such thoughts as these:—“What right have I to interfere with his sense of duty? How do I know how long I may have to live to enjoy his company?” And then the point was settled in a moment. “No,” he said, “I give him up freely to you; and when I say I give him up, I do so absolutely. I have no wish that his mind shall be disturbed by doubtful thoughts, or a sense of duty to return to see me in my old age before I die. Let him go to do his Master’s work, and my blessing be upon him.” (Cheers.) And that blessing has gone with him into the distant islands of the Pacific. God has given him the power to acquire divers languages, and also power with fervent zeal to preach the gospel to many nations, where the mingled languages prove the continuance of the curse of Babel, and seem to wait for another Pentecost. And so he goes forth year after year to gather in those mingled peoples, swelling that great multitude which will hereafter stand before the throne—an unnumbered multitude made up of all peoples, nations, and tongues, clothed in white robes and with palms in their hands. One marked feature in his work is that the companions in his island ministry, the helpers in his work, came out of that race of which you have all heard—the Pitcairn Islanders—men nursed and nurtured in the midst of crime—the children of mutiny, most of whose parents died by violence. Yet it pleased God in that lonely island, unknown in the midst of the Pacific, to bring up a race, which, now that the door has opened, yield their free-will and unbought assistance to our missionary Bishop in the prosecution of his labours. (Cheers.) Two of these young men have become what I may call the first martyrs of the Melanesian Church. They were with Bishop Paterson when he was assaulted in his boat in the island called Santa Cruz. By the blessing of God the Bishop himself escaped, but two of the young men died of the wounds they received there, and they were both Pitcairn Islanders, fulfilling what every visitor to their island anticipated, that a race so marvellously preserved would be made the instruments in carrying out some great work of God. And so it proved after their removal from Pitcairn to Norfolk Island had brought them into communication with the Melanesian Mission; and now every year they give us the assistance of a boat’s crew, and offer us any young men whom we may find worthy to be trained as candidates for the missionary work. (Cheers.) I have explained to you in as few words as possible the practical bearings of this question to myself, and I have now a word to say to the Church at home. It is this. The best assistance you can give to us in our missionary work is to be united amongst yourselves. (Cheers.) It has pleased our blessed Lord to make this the appointed sign and credential of every Christian missionary, “that we all should be one.” I say now what I said in the Church of St. Lawrence, that when in the very heart of New Zealand, on the shore of Tanpo Lake, I went to one of the most remarkable of the New Zealand chieftains, noted for his hospitality to strangers, and when I asked him why he refused to be a Christian he stretched out three fingers, and pointing to the centre joint said, “I have come to a spot from which I see three roads branching. This is the Church of England, this the Church of Rome, and this the Wesleyans. I am sitting down here doubting which to take.” And he sat there doubting at that cross-road until he died in a wonderful manner. His village was built on a cliff in which there were hot springs, and in which vast quantities of liquid mud were accumulated. One night there was a landslip, the village was overwhelmed, and that chieftain died in unbelief simply because of the divisions of Christian men. I therefore ask you of the dear Church in England to give us this best of all assistance, the being united amongst ourselves. (Cheers.) “I hear there are divisions amongst you, and I partly believe it;” but we in our simple mode of life cannot indulge in the luxury of division. (Cheers.) Friends are too scarce, and ministers are too scarce, for us to split hairs and so cause dissensions one with another. It is, perhaps, no credit to ourselves that we are an united Church; it is the force of circumstances. Now then, do let me ask you, dear friends and brethren, not to sacrifice essential points for those which are non-essential. (Cheers.) I hear, for example, that men are sacrificing the peace of the Church for the sake of this or that particular ritual, or this or that particular garment. (Loud cheers.) I do ask every Christian man, “Hath not the Church power to decree rites and ceremonies, and ought not all changes of that kind to be left to the authority of the Church?” (Cheers.) Is it true that it is the curse of the English Church that every one doeth what seemeth good in his own eyes? Surely the latter part of the Book of Judges ought to be a sufficient warning against such a state of things as that. (Cheers.) But there are other dissensions growing up. For example, since I came here I had a paper put into my hands complaining of the situation of curates. There,

possibly, may be the beginning of another disagreement amongst yourselves. I speak as one who never had the good or bad fortune to be a beneficed clergyman, and there be any curates here, I would say, "If you are called to be curates, care not for it: if you can be preferred, so much the better." There is really one great benefit I mean, having been a curate myself, speak of—I was never tempted to indulge in any ritualistic eccentricities. (Loud cheers.) I was never tempted to shoot poisoned arrows from behind the shield of a court of law. (Renewed cheers.) There is, in fact, a great deal to recommend in the position of a curate; and if any curate feels dissatisfied with his present position, there are islands enough yet unoccupied. (Cheers.) I may say, lastly, that I came to England mainly in the hope that this great Conference of Bishops, followed by the great Congress of Bishops, clergy, and laity, may demonstrate practically and visibly the unity of our Anglican Church. (Cheers.) I know that many of my brethren who were in their Master's service when I was a boy at school thought danger might come from a meeting of these wild men from various parts of the earth—wild men from Borneo, wild men from Caffraria, wild men from New Zealand. I will not call my American brethren wild, for they belong to a more advanced state of society. (Cheers.) I can assure all who thought this, especially our President, we have not come to turn the world upside down. Although we came from a place where our heads are where our feet should be, yet our hearts are in their right place. Our hearts are burning with an intense devotion and eager love to our mother country and mother Church. (Cheers.) Some say we have cut the painter. No, we have not cut the painter; it has parted of itself, and we are occupied now in forging a better cable, like that invisible and immaterial bond by which the planets are anchored to the sun; we are declaring one and all that we have not any wish to change or alter the Articles or Formularies of our mother Church. (Cheers.) I have learnt, in that great Pacific Ocean on which my islands shine like little gems, to pray for the grace of God to enable us to distil from the great ocean of the Catholic Church its essential salt of unity, and with that salt to season all our sacrifices, whether of prayer, or praise, or almsgiving, of work at home and work abroad, in the humble hope that they may be acceptable to God through the One Perfect All-sufficient Sacrifice offered once for all upon the cross. (Enthusiastic cheering.)

*THE BISHOP OF IOWA.*—I appear before you as a wild American. I have come from beyond the "Father of Waters" to be present at the Conference of Bishops, and am most happy to be present on this occasion also. It has never fallen to my lot to be a member of the American Congress, but I am happy to be in attendance upon this English Congress, and this Congress of the English Church. (Cheers.) The Church in the United States is the result of missions. The work was carried on in the early days by missionaries of the Church of England sent out by the Society for the Propagation of the Gospel: so that we are in that country, in more senses than one, a missionary church, having been founded by missionary labours, and feeling ourselves even now a missionary church to carry on a missionary work within our own borders and into foreign lands. Our missionary work is emphatically and almost exclusively domestic from the force of circumstances. Here you know but little of the domestic missionary work, strictly speaking. Here you have, I suppose, a parish in every village, with a Church of England in its midst. What a contrast is presented in the United States! In my own diocese of Iowa, which is co-extensive with the city of Iowa, and larger than all England, we have 100 counties, and only forty or fifty clergymen. It was organized only twelve years ago, and it fell to my lot to be the first bishop. Twelve years ago eight clergymen were working there. Only thirteen parishes had any existence, and all of them depended upon missionary assistance, or the assistance of missionary funds. Now, by God's blessing, after twelve years have passed away, we have fifty organized parishes and forty clergymen. (Cheers.) This is one of the most recent States of the Union, bounded on the east by the Mississippi, and on the west by the Missouri. At the time of entering upon my labours there were 400,000 inhabitants; now a million are there, and a wide open field is presented to our Church, not only there, but in every part of what we call the Great West, and this is equally true of the South-West and every portion of our land. Now is emphatically the time for us to go in and take possession of the land. There has never been a more favourable opportunity for the working of the Church than the present. We are invited in every direction; and if we had the men or means, we should establish in every part of the land a parish wherever a dozen people are collected together. (Cheers.) It is exceedingly important that we should have an indigenous clergy—missionaries to work among the people raised upon the soil. And this is what we are endeavouring to do in almost every part of the land. Almost every diocese in what we call the

North-West has its Missionary and its Literary and Theological Institution. In the Diocese of Iowa we have a College and Theological Seminary, and amongst eight candidates for Holy Orders at the present time, four are natives of England; and at the very last ordination I held before leaving was one to a diaconate of a very faithful and earnest man, who three or four years since emigrated to the United States from Liverpool. A large proportion of the diocese and of the whole West are natives of England. Indeed, the remark was made some time ago that we were in danger of having all our clergy from this country. I remarked there was no danger in it. We welcome clergymen from England—(cheers)—and we welcome the people who come from England. They are scattered all over the country in every parish that can be found in the broad West, and when they come there they find the same Church as they left at home, for there is no distinction between ourselves and the Church of England in regard to doctrines and standards of faith, although those who revised the Liturgy after the termination of the revolutionary war, did think it expedient under all the circumstances to drop the Athanasian Creed. The essence of the faith is in the Apostles' Creed, and the Nicene Creed, and the Thirty-nine Articles and Liturgy as a whole. The Prayer-book is substantially the same; no essential point is left out. Some change has been made as to the questions connected with the responses in the Baptism Services. After asking the first question, "Dost thou believe all the articles of the Christian faith as contained in the Apostles' Creed?" a singular mistake occurred once in my own experience, showing that, after all, it might have been better in that case at least to have retained the English form. When I was a parish minister, it fell to my lot on a certain day to be called to baptize a child of English parents. The father came ten miles to me to say it was his earnest wish to have his child so baptized, as he had been trained in the English Church. When he came to the chancel and found he had no Prayer-book, I asked him whether he was familiar with the questions put to sponsors—for we always allow parents to be sponsors,—he said he knew all the questions and answers. I said, "Dost thou, in the name of this child renounce the devil and all his work, the vain pomp and glory of the world?" and so on; and although he seemed somewhat embarrassed, he looked up and said, "All this I steadfastly believe." (Laughs.) That was not a very serious error, so I allowed it to pass. ("Oh," and laughter.) I said, "Dost thou believe all the articles of the Christian faith as contained in the Apostles' Creed?" He replied, "I renounce them all." (Loud laughter.) But on the whole, the Prayer-book of the American Church is the Prayer-book of the Church of England, and I say it with gratitude on this my first visit to the mother country. In my country, north, south, east, and west, we think of England as the mother country; and although we have had serious and awful differences amongst ourselves, which in many parts of the world have not been fully appreciated, I believe that God has in store a glorious destiny for the United States of America and for the Episcopal Church in America. I am one of those who believe that the Anglo-Saxon race is destined to rule the world, and to be the instrument in God's hands of converting the world. (Cheers.) Speaking after the manner of men, no other nation but England could have produced the English Church, and England is mainly, under God, what she is on account of the influence of her noble Church—(cheers)—and we shall rise in the scale of civilization, in refinement, and in everything that is desirable, in America, in proportion as the influence of our own Church is extended far and wide. (Cheers.) England's Mission—the Church of England's Mission—must encircle the globe; and let the great work go on. I would repeat with emphasis what has been said by my Right Reverend Brother who preceded me, it seems to me that our first and great work, both in England and America, is to become one among ourselves—to be at unity among ourselves and the Church. And in order to secure substantial unity, we must let our moderation be known to all men—our moderation in every direction. Let us not sacrifice or endanger the Church by carrying out our own individual views, preferences, and opinions. (Cheers.) May God's blessing rest upon the Church of England and upon ourselves, and may the time be hastened when the principles of the blessed Redeemer shall be extended from sea to sea. (Cheers.)

The President dismissed the Meeting with his blessing.

## THE JEWS.

Previous to the discussion on Missions, the Rev. A. M. MYERS (All Saints, Dalston) delivered the following Address:—

It is very natural, and therefore pardonable, that those who have undertaken to address this assembly should each feel a degree of partiality for, and should claim special attention to, that particular topic which he has to submit to the Congress. Let me venture to think that you will agree with me that the subject allotted to me is a peculiar claim on the attention of this meeting; and that a Church Congress would be very incomplete if it ignored the interests of a people who descend from *the* other Church—the Church of the wilderness and of Jerusalem. The Church of the New Testament, not less than the Church of the Old Testament, is intimately connected with the people of Israel. Not only Patriarchs and Prophets, but Evangelists and Apostles, and the Lord of Glory Himself, bespeak my interest on behalf of the Jews. In the Scriptures I read, the Psalms I sing, the faith I cherish, and the Saviour I adore, and for a people “who are Israelites, to whom pertaineth the adoption, and the covenant, and the giving of the law, and the service of God, and the promises, whose are the fathers, and of whom, as concerning the flesh, Christ came, who is God over all, blessed for ever.” I think myself happy to be permitted to stand forth in this assembly on behalf of my people; and in doing so I cannot conceal it from myself, and I am bound frankly to declare it, that the relation of the Jew to the Christian Church has been sadly misapprehended, and that in two ways:—1. The relation of the ancient Jewish Church to the Christian Church; and, 2. The present relation of the Jew to the Gospel of Christ. The inseparable connexion and oneness between the Church of the Old Testament and that of the New have been obscured. Men have spoken and written of the Christian dispensation as if it were some new thing in the earth, foreign to the religion of Moses and of David. The former dispensation is alluded to in terms as if it had been an experiment, and that the Gospel was an accidental introduction, brought in on the failure of the former plan. Men wrote of the Christian Church as if it were *not* “the blessing of Abraham which did come down upon the Gentiles.” Accordingly, the Church of the New Testament has been represented as an entirely new structure, a structure raised independently of that which preceded it, and as being in its elements as characteristically *Gentile* as the former had been *Jewish*. It seems to have been assumed that the Gospel was uniformly rejected by the Jew, and exclusively embraced by the Gentile. Such being the views entertained, we can understand that other prevailing misapprehension touching the present relation of the Jew to the Gospel of Christ. “This is the Gentile dispensation,” it is said. “The Jews have had their day; they have abused their privileges; they have consummated their guilt at Calvary; they have proved themselves unworthy of eternal life. In consequence of which they have been cast away, and the favour of God is now transferred to the Gentiles.” Such being the views entertained, I cannot be surprised at the apathy of some even good men towards the Jew, who manifest pre-eminent zeal for the heathen. Such being the notion held, I cannot wonder, though I may be shocked, at finding that there were times in English history when by high ecclesiastical authority a Jew was forbidden to enter a Christian church! What then is the truth? What is the relation of the Christian Church to the Jewish Church, and what is the present relation of the Jew to the Gospel? Now I need not tell this assembly that Christianity in all its essentials existed before A.D.; that “the Gospel had been preached to Abraham;” that from Adam to Christ souls were constantly saved through faith in the blood of the covenant; and that, whether at Hebron or Bethel, in the wilderness or at Jerusalem, in the tabernacle or in the temple, the faith of Abraham and of Israel was in its essentials that of Peter and of Paul, of Luther and of Charles Simeon. But what it is necessary to observe is, that the Christian Church, so far from being the Church of the Gentiles, had actually been established long before the conversion of any number of Gentiles to Christ. For where shall we find the rise of the Christian Church? Where shall we look for the nativity of the new dispensation? Judaism we trace to the deserts of Arabia and among the twelve tribes of Israel. But where and among whom shall we discover the beginning of Christianity? What if it appear that the new no less than the old dispensation was founded among God’s ancient people? It is abundantly evident that Christ’s personal ministry, excepting in the case of two or three individuals, was confined to the lost sheep of the house of Israel. Nor was this ministry ineffectual; the rulers indeed set their faces against the Lord’s Anointed,

but the common people heard him gladly. The aggregate of Christ's disciples was probably much greater than is generally supposed. In Judea, Samaria, and Galilee multitudes were constantly blessed by His preaching, and bore testimony to the Great Prophet that had risen in Israel. In one sense, then, it is not true that the Jews rejected Christ. If the Jews did not receive Him, who did? Multitudes were constantly crowding to hear Him; everywhere His word came with power, and the number of those who believed multiplied daily, and the Christian Church progressed long before the door of faith was opened to the Gentiles. The opening Christian Church did as truly consist of Jews as did the Church in the wilderness, and that whether you date its beginning from the baptism of Christ or from the day of Pentecost. The popularity of Jesus was not confined to the common people; there were not wanting priests and rulers among His converts; though many like Nicodemus and Joseph of Arimathea dared not openly profess Him. When our blessed Lord finished His work on the Cross the new dispensation had struck its roots far and wide in the land of Judah. The spear that struck to the heart of Jesus of Nazareth caused a vibration of tender sympathy in the hearts of many thousands in Israel. Presently, at Jerusalem, in an upper room, the Christian Church was represented by about 120 persons, children of the stock of Abraham. Upon the twelve Hebrew Apostles the Holy Ghost fell on the day of Pentecost. To the multitudes of Jews gathered for the feast the first sermon after the Pentecost was preached by the Apostles, and on that memorable day 3,000 Hebrews were added to the Church. Ere long we read of 5,000 Jews, and further that "the number of disciples multiplied in Jerusalem daily," and that "a great company of the priests were obedient to the faith." Suffice it to say that the rising Christian Church was a Hebrew Church; the former Church was not more truly built on Hebrew Prophets than was the Christian Church on Jewish Apostles. To Abraham's seed were committed the oracles of the Old Testament; to them, too, in the first place, were entrusted the oracles of the New. If the Jews told the world of the law of Moses, Jews, too, gave to the nations the Gospel of Christ. Whilst, then, we must dismiss from our minds the notion that there is that gulf between the Jewish and the Christian Church, we must also discard the habit of throwing back the Jew on the old dispensation to his utter separation from the new, a habit which has done much to paralyze missionary effort on behalf of Israel. This brings me to the practical missionary question, "What is the present relation of the Jew to the Gospel of Christ?" Has the Christian Church any duties to discharge towards the scattered nation? Is it, or is it not, the purpose of God that in this "Gentile dispensation" the Gospel should be offered to the Jew? We have seen how the Jew stood connected with the Gospel in its introduction, that they were the people who in the first instance received and proclaimed the Gospel. Yet may it not be that the national rejection and crucifixion of Messiah placed that people under that ban! And are we, perhaps, justified from certain Scriptures, coupled with the fact of their centuries of unbelief, to conclude that, in consequence of their great crime at Calvary they were doomed to judicial blindness, and that henceforth the Gospel message should be sent exclusively to the Gentiles? Yea, did not our Lord Himself tell them, "The kingdom of God shall be taken from you, and given to another nation which shall bring forth the fruit thereof?" Now in answer to this I might remind you that our blessed Lord after His resurrection—that is, when the Jewish nation had consummated its guilt in His crucifixion—in that great charge to His Apostles, commands "the repentance and remission of sins should be preached in His name among all nations beginning at Jerusalem." I might moreover remind you that the Apostles, in obedience to their Lord's command, went everywhere preaching the Gospel to the Jews; and further, that the testimony of the Great Apostle left on record is that "the Gospel is the power of God unto salvation, to the Jew first." But what I wish specially to press home to the attention of the assembly is this, that we are not left in uncertainty in this serious matter; we are not left to draw our inferences from one or two obscure passages, but that the exact place assigned to the Jew relative to the Gospel in these days is placed before us in the clearest light in the New Testament. In the second chapter of his Epistle to the Ephesians the Apostle writes of both Jew and Gentiles in their connexion with this dispensation, and that which ought to strike some of us as very remarkable is that he seeks to establish a title to Gospel blessings, not for the Jew, but for the Gentile; he does not plead for the Jew as I do, he assumes his claim as beyond question. His point is this, "May the Gentile length participate in those privileges from which before he has been debarred; may he, as well as the Jew, draw near to a covenant God, and enter into all the enjoyment of the Church of Christ? This is his question, and to this the Apostle replies in an affirmative. "The middle wall of partition," he says, which so long hindered

Gentile from entering into the inner court, is "broken down." The Good Shepherd laid down His life for both Jew and Gentile, so that He might reconcile both unto God, and now the Gospel is preached to you Gentiles who were "afar off" and to the Jews "who were nigh," for "through Him we both have access by one Spirit unto the Father." Henceforth "ye Gentiles are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God." In a word, then, the wall of partition was broken down, not to turn the Jew out, but to let the Gentile in. At what period in the history of the Church the Jewish title to Gospel privileges was first denied him it may be difficult to show; but from a certain chapter in the Epistle to the Romans it would appear that this leaven had begun to work early. Nor can we regret the circumstance, for it proved the occasion of calling forth from the Apostle the most luminous exposition of the matter in hand to be found in the New Testament. He perceived that a notion had become current among the Gentile converts, and especially in the Church of Rome, that the Jews had been utterly rejected, and that the Gentiles were now to occupy exclusively the place vacated by Israel. Full of his subject, "having great heaviness and continual sorrow of heart for his brethren, his kinsmen according to the flesh," he warmly exclaimed, "I say, then, hath God cast away His people?"—so cast away as to exclude them henceforth, one and all, from the overtures of the Gospel! The Apostle rejects the notion with sorrowful indignation, and, however reluctantly, calls attention to himself as a proof in point, "God forbid, for I also am an Israelite;" and then in the course of his argument illustrates the relative position of both Jew and Gentile in the dispensation of the Gospel. The imagery is beautiful and instructive. Behold an olive tree, its roots striking deep into the soil, its branches spreading luxuriantly! For certain reasons some of the branches are cut off; then from a wild olive tree afar off branches are taken and grafted among the remaining branches upon the good olive tree, and both kinds of branches now draw sap and nourishment from the good olive tree. But behold! the wild branches were no sooner grafted on the good olive tree than, proud of their new position, they began to boast themselves against the elder branches, pretending that some of them had already been broken off, and covertly intimating that probably it is intended that the rest should also perish. But they are speedily reminded that they were greatly mistaken; that in separating them from the wild olive tree it was the purpose of the husbandman that they should be "grafted in among the branches of the Hebrew olive, and with them partake of the root and fatness of the good olive tree." Now the meaning of all this is too obvious to need comment. The good olive tree represents the Jewish nation; the cutting off some of its branches signifies the Jewish national apostacy, and their suspension as a nation from the favour of God. The wild olive branches are the Gentiles; their being grafted on the Abrahamic olive tree means that the Christian Church is not a new Church, independent of the old, but is part of that "one body" of which Christ is the Head. The grafting of the wild branches among those of the good olive, so that with them they might partake of the root and fatness of the good olive tree, signifies that it is the solemn purpose of God that in this Christian Church the Gentiles are not to enjoy the blessings of the Gospel to the exclusion of the Jew. Participation, not exclusion! I am too painfully aware of the power of prejudice not to feel that the clearest arguments drawn from Scripture are almost neutralized by the alleged hardness of heart and unconquerable enmity of the Jew against the Gospel. The long-continued unbelief of the Jewish people in particular is pointed at in disparagement of missionary efforts on their behalf. Now I am not standing here to deny the natural obduracy of the Jewish heart. I am thoroughly persuaded that nothing short of Omnipotence can change the heart of a Jew. But is not this exactly so with the Gentile? No! Jewish enmity against Christianity is not denied; and if there has been a peculiar virulence in their opposition to Christianity, it is to be accounted for on other grounds besides an imaginary superadded judicial hardness. The treatment which for centuries they have experienced at the hands of Christendom has sadly embittered their minds against Christianity. It is with burning cheeks one reads of the cruelties practised upon the Jews in the middle centuries in the pretended zeal for Christ. Surely it is high time for Christendom to let the Jews of the nineteenth century know that Christianity frowns not upon them for what their fathers did at Calvary. It is quite true that the national treatment of Messiah has entailed long and fearful retribution upon Israel. I do not in the least sympathise with an eminent living English statesman, whose name indicates his race, and who, alluding to the tortures inflicted on the Jews by the Inquisition for their guilt in the crucifixion, seeks to vindicate the Jewish nation in these remarkable words: "The immolaters and the immolated were preordained, and the holy race supplied both." I do not at all hold

Lord shall be saved." It is now about sixty years since an institution was established in London for sending the Gospel to the Jews, and I am glad that the Society which for many years was the only one in Christendom, and has been honoured as the instrument to wipe away the reproach from Christendom for its long neglect of Israel, is a Church of England Society. I do not wish to reflect on the conduct of Dissenters in this matter; especially as, of late years, following our example they have in various ways endeavoured to do good to Israel. Nor do I wish to reflect upon any party in the Church. But this I must say,—and I shall not regret from saying it here by the circumstance that there is an impression that at these Congresses the Evangelical clergy are not in favour,—this, I state, assured that the Congress will rejoice at anything which redounds to the credit of any section of the clergy, that but for the piety, the zeal, and the Christfulness of these, hundreds of Jews in this country and elsewhere would have died in ignorance and unbelief, and that there are now thousands of Jews who have reasons to bless God for the self-denying efforts and true benevolence of the Evangelical clergy of the Church of England. The Society for Promoting Christianity among the Jews, which, as a Church of England institution, dates its existence from 1815, has established missionary stations among the Jews scattered over the world, and who are supposed to number over 10 millions. In Russia, Poland, Prussia, France, Sweden, Holland, Italy, Greece, the Turkish Principalities, Asia Minor, North Africa, at Jerusalem, and in England our missionaries occupy fields of labour. London, of course, became the first missionary station. Palestine Place, with its Episcopal Chapel, its Hebrew Schools, its Operative Institution, stands forth as a witness and as a memorial of the earliest efforts of that noble Society. Having to address themselves to a "peculiar people," they had to adopt special means. If the New Testament was to be offered to the Jew, it must be in the Hebrew. For that purpose the Society had to translate the Gospel into the sacred tongue. The Hebrew Old Testament too, owing to its expensiveness, was so scarce that the Society had to adopt means to enable their missionaries freely to circulate Scriptures among the Jews. And whereas at the commencement of their work the Hebrew Bible cost some £3, a Jew may now purchase it for 2s. In a happy hour too, the Society resolved to translate our scriptural and noble Liturgy into Hebrew, a work which has contributed largely to vindicate Christianity from the charge of idolatry to those who for centuries had only seen it in the guise of Poperism. These and special controversial works in their hands, and the love of Christ in their hearts, our missionaries have gone forth to preach "Jesus Christ and Him crucified" among "the lost sheep of the house of Israel." For half a century the agents of the Society have now been preaching the Gospel to the Jews, and if now it is asked, "What has been the result?" my answer is "Glorious!" If you would rightly

things be so,—if the Gospel is intended for the Jews as well as the Gentiles, and if upon trial it has been found the Jew is as susceptible to all those gracious influences which a preached Gospel produces in others,—the duty of the Church of England is sufficiently plain. Let it not be forgotten, however, that the Jewish people have special claims upon the Church's attention and sympathy. In these critical times the Church must welcome every aid which may sustain her in her conflict with rationalistic infidelity; and the Jew is a witness for the truth of Scripture such as we cannot lightly regard. Is the truth of the Pentateuch indispensable to Christianity? Well, the living Jew is a witness to the divine mission of Moses and the historical character of the Pentateuch. There are other motives that should stimulate our zeal for Israel. It is impossible to read the Gospel narrative and not perceive how tenderly the heart of Jesus yearned over that people. And centuries of unbelief have not quenched the love of Christ for that nation. They are still "beloved for the fathers' sake." If you would read the heart of Jesus in this matter, listen to His burning words, His affectionate resolve, "For Zion's sake will I not hold my peace, and for Jerusalem's sake will I not rest until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth." And there is hope for Jerusalem; the word of prophecy declares it, and it cannot fail; it hath not failed in the past in their tribulation, and it will not fail in the future regarding their recovery. "For thus saith the Lord, Like as I have brought all this evil upon this people, so will I bring upon them all the good which I have promised them." Nor are there indications wanting that the time to favour Zion is at hand. Ere long we trust the Royal mandate will go forth, "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee," "and the Gentiles shall come to thy light, and kings to the brightness of thy rising;" "Awake, awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem; arise, and shake thyself from the dust, O captive daughter of Zion." May it be your and my lot speedily to see the good of Jerusalem and peace upon Israel! But I forbear. I have appealed on behalf of my people from strong convictions, convictions as to God's will concerning us, a Missionary Church, convictions concerning the centuries of neglect and suffering to which Israel has been subject, and convictions as to the real blessings which have attended in this latter day missionary efforts among the Jews. I cannot but think that a kindly feeling toward Israel prevails in this Congress. At the first Christian Congress held at Jerusalem the Apostle Paul related his success among the Gentiles, and the Jewish Apostles were glad. This Assembly, too, I trust, is glad at the tidings of good results among the Jews. But stay, the Apostles did not only rejoice, they adopted certain resolutions in the interest of the Gentiles. Let the Christian Congress of the first century instruct this Church Congress of the nineteenth century to labour and "pray for the peace of Jerusalem."

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### THURSDAY MORNING, OCT. 3.

THE PRESIDENT TOOK THE CHAIR AT 10 A.M.

### THE BIBLE AND SCIENCE.

Professor WILLIAM ALLEN MILLER, M.D. read the following Paper:—

Some religious men, who are only partially acquainted with the recent rapid progress of scientific discovery, entertain a feeling of distrust as to the influence of Science<sup>1</sup> upon the spread of Christianity; and although, perhaps, scarcely acknowledging it to

<sup>1</sup> The term *Science* is throughout this paper used in its popular sense, including mathematical, physical, chemical, and biological science. It does not include theology; and in the statement of the objects of science (sect. ii.) philology and metaphysics are purposely excluded.



themselves, there is nevertheless a lurking suspicion in their minds, that the tendency of scientific inquiry is to undermine the foundations of our faith, and to weaken the reverence of mankind for the Bible.

Doubtless it is owing to a knowledge of the existence of this feeling, combined with a conviction that when once fairly examined into, the alarm will be found to be groundless, that those who direct your discussions at these meetings have invited from myself and others some remarks upon the relations between the Bible and Science—a subject of great and growing importance.

The feeling of distrust just alluded to may arise partly from the want of a sufficiently clear distinction between the objects for which the Bible was given, and those for which Science is pursued. It may also partly arise from the difficulty of reconciling some of the observations of Science, and especially those of geology, with the Mosaic account of the Creation; and partly, also, from our attributing to the earlier narrative portions of Scripture a more literal signification than they were intended to convey.

The Bible and the world in which we live proceed from the same Almighty Author. Both consequently must bear the impress of His character, and both may be expected to present to the finite intelligence of man not only difficulties which he is unable to solve, but mysteries which he cannot fully comprehend.

Man, indeed, cannot with safety to himself neglect the study either of the one or of the other; but the knowledge derived from the one is very different from that derived from the other; though each furnishes him with information which it is of the highest importance to his welfare to possess.

In considering a subject so extensive, there is some difficulty in selecting such portions of it as can conveniently be discussed within the limits of an address like the present. I shall, however, invite your attention to the following points:—

1. The objects of the Bible.
2. The objects of Science.
3. Some of the religious difficulties to be encountered.
4. The influence of the pursuit of Science on the mind.
5. The influence of the idea of law upon religious thought.

1. Let us first consider the objects of the Bible.

The Bible comes to us as a Divine revelation; it proclaims the relation of God to man, so far as He has been pleased to reveal it, and it points out the way in which man, who by sin has forfeited God's favour, may again be restored to it. It contains, in short, the authentic declaration of man's redemption, the grand truth that "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." (John iii. 16.)

These truths must be accepted as it has pleased God to declare *them*, for their discovery is quite beyond the reach of man's

telleet. Here is ground for faith, for trust, and hope. Here is revelation adapted to man's inner wants, fitted to soothe him in present misery, and to satisfy his longings for future happiness.

What then is the wonderful volume in which these treasures are contained?—not simply a volume, but a library!—not simply a library, but a literature! It comprises the most ancient records of the early history of the world, whilst it embraces documents written at different intervals, extending over upwards of fifteen centuries. Its writings contain compositions of the most varied kind—historical, legislative, poetical, didactic, and prophetic, composed in different languages, contributed by nearly forty different authors, some learned, some illiterate, varying in station from the monarch and the statesman, to the peasant and the fisherman. Each author, nevertheless, preserves his individual character and intellectual peculiarities; each a frail and erring mortal, though each is employed to contribute a portion of the record which contains the charter of our hopes: so that the Apostle Paul, speaking of himself and his fellow-labourers, emphatically declares, that “we have this treasure in earthen vessels.” (2 Cor. iv. 7.)

Such being the general nature of the Bible, a grand mosaic, each portion distinct from the rest, yet all blending into a harmonious whole, we must be careful not to lose sight of the circumstances under which it originated. Its writers naturally and necessarily employed imagery with which those whom they addressed were familiar, and language adapted to their conceptions. It may say, “the sun ariseth,” or “the moon and the stars withdraw their shining,” although such phrases indicate the apparent, and not the real facts. True that in Galileo's time, the occurrence of such expressions, then erroneously supposed on scripture authority to be true, was held to prove the charge of heresy against him. Yet do not the same phrases in the present day constitute our ordinary mode of speech in relation to these objects? Nay, more, do not even our most recent writers on astronomy speak of sunrise and sunset, knowing that such expressions are inaccurate as representations of the phenomena to which they are applied?

How far then, are we to adopt in such cases the very words of scripture as literally exact? What is it that we mean by asserting the Divine inspiration of the Bible?

Perhaps I cannot do better than quote upon this point the words of Bishop Law, cited by Bishop Watson in his “Apology for the Bible” (Letter 4):—“The true sense, then, of the *divine authority* of the Books of the Old Testament, and which, perhaps, is enough to denominate them in general *divinely inspired*, seems to be this: that in those times God has all along, beside the inspection or superintending of his general providence, interfered upon particular occasions, by giving express commissions to some persons (hence called *prophets*) to declare His will in various manners and degrees of evidence as best suited the occasion, time, and nature of

the subject ; and in all other cases left them wholly to themselves : in like manner, He has interposed His more immediate assistance, and notified it to them (as they did to the world) in the *recording* of these revelations ; so far as that was necessary, amidst the common (but from hence termed *sacred*) history of those times, and mixed with various other occurrences, in which the historian's own natural qualifications were sufficient to enable him to relate things with all the accuracy they required."

To resume :—It is no part of the aim of the Bible to explain the structure of the universe, or to define the laws of Science—to guide the labours of the inductive philosopher, or even to fix the date of that "beginning" in which "God created the heaven and the earth." Indeed, the very attempt to attain these ends would have rendered its language unintelligible to mankind in general, and would thus have defeated its real intention. All criticism of its expressions for their supposed want of scientific accuracy is therefore irrelevant and futile ; and all attempts at illustrating the presumed literal exactness of the sublime language in which it describes the phenomena of nature, by reference to scientific discoveries which appear to agree with them, is equally misapplied. Science, let us remember, is ever shifting its point of view. What was yesterday regarded as true, to-day is found to be erroneous ; and its language changes with its theories. Not so the Bible ; its language is for all time ; it needs not, and it knows not change.

Criticism of its text must of course be expected ; some of it in an honest and candid, some in a hostile spirit ; and it is the duty of the Christian student to be prepared for this. It is not for him to deprecate criticism ; what can God's truth have to fear from the result ? Let him weigh it carefully, deliberately ; let him bring to the defence of the text of Scripture all the resources of a scholarship as profound, and a faith superior to, that by which it is assailed ; and then calmly leave the issue with God. The best test of truth is its power of withstanding every form of honest and candid discussion. Do not let us, from any fear of consequences, shrink from submitting our title-deeds to the fullest investigation. Such investigation will be made, whether we desire it or not. Its result may oblige us to suspend our judgment upon some points, and may cause us to relinquish a few long cherished opinions : still, in the end, our belief, like grain winnowed from the chaff, will be but the more valuable for the purification which it has undergone. Let us not quarrel over minute details, but bear in mind the *principle* of Scripture, which is to unfold the relation of man to God, including, as it does, a broad scheme extending over thousands of years, and culminating in Redemption.

If we thus cautiously form our judgment, we shall be acting in the spirit of that injunction which the Lord Jesus gave to the Jews respecting the Old Testament :—"Search the Scriptures ; for in them ye think ye have eternal life, and they are they which testify of me." (John v. 39). Or, to descend from Divine to

man testimony, we may quote the words of Paley :—" Undoubtedly, our Saviour assumes the divine origin of the Mosaic institution. . . . Undoubtedly, also, our Saviour recognises the prophetic character of many of their ancient writers: so far, therefore, we are bound as Christians to go. But to make Christianity answerable with its life for the circumstantial truth of each separate passage of the Old Testament, the genuineness of every Book, the formation, fidelity, and judgment, of every writer in it, is to bring, I will not say great, but unnecessary difficulties, into the whole system.<sup>1</sup>

2. Let us next inquire, What are the objects of Science?

She can tell us nothing of the nature or of the origin of the moral, nothing of its present duties, or of its future destinies. She has no cognizance of the laws which regulate the spiritual world, of the methods which unseen intelligences possess of communicating with each other, or of influencing the minds of the dwellers on earth. Her one grand object is the discovery of truth as it exists in nature: she seeks to ascertain the primary qualities originally impressed upon matter, and the laws which regulate the action of the different forms of matter upon each other; to investigate, in short, the material works of creation with a view to the perception of their mutual relations. The incentive to such pursuits is the thirst for knowledge implanted in the mind of man; its reward is an increasing mastery over the works of nature, and, if followed in a reverent spirit, such inquiries must always be accompanied by enlarged views of the boundless power, wisdom, goodness, and grandeur of the Creator himself.

The power of Science is especially displayed in the numerous practical applications of its principles which have been made of late years, and in the control which man has by its means been permitted to acquire over the forces of nature;—such as we see in the application of steam-power; in the employment of electricity to do our bidding,—depositing sheets of metal from solution, making magnets of gigantic strength, kindling a light which seems to rival that of the sun, producing a heat surpassing that of our hottest furnaces, or silently sending our thoughts with the speed of thought itself, beneath the waves of the ocean from one hemisphere to the other. Further evidences of that power may be traced in the new and almost magical effects produced by the applications of chemistry to the products of nature and of art. These and a thousand other similar triumphs, have won for Science and its cultivators, a position the influence of which becomes every day more manifest.

3. We will turn now to consider some of the religious difficulties to be encountered.

Those who are not themselves followers of Science, sometimes experience a difficulty in deciding how far statements which are put forward in the name of Science, are entitled to unqualified accept-

<sup>1</sup> Evidences of Christianity, part III. chap. iii.

ance. It is generally supposed that in Science nothing is taken upon trust; proof by actual observation, or by strictly logical deduction from carefully established premises, being always required. In any complete science this is so; but few sciences can lay claim to such completeness; and in every case, especially in rapidly progressive sciences, it is needful to distinguish carefully between *facts*, and the *theories* founded upon them. The facts, supposing them to rest upon accurate observation, are immutable, yet the accurate determination of the facts themselves is a task of the greatest difficulty. Statements long received as facts are in consequence requiring and receiving modification from day to day. Still more constantly and necessarily do the explanations of ascertained facts vary from time to time, as the number of the facts increases, and our point of view becomes more elevated and enlarged. In geology, for example,—the order of succession of the strata, their relative thickness, the nature of their fossil remains, the numerical proportions of each genus or each species of plant or animal present in each particular stratum,—these, and other details of a like nature, are facts regarding which no dispute need arise; but the time occupied by the deposition of each successive stratum, and the conditions under which the formation of the different strata took place, are matters of inference; and the opinions which may be put forward respecting them are liable to modification.

The man of science may, and often does propose a theory which is quite inaccurate, though it may for a time pass current. It may even after it be known to be inaccurate, still have its uses, for, as observed by Lord Bacon, “truth emerges more rapidly from error than from confusion.”<sup>1</sup> A theory may or may not appear to agree with what we have been accustomed to regard as the indications of Scripture upon the subject. Its scientific value, however, must in all cases be decided simply by the test of its applicability to the explanation of the phenomena to which it refers, by the completeness with which it includes them all, and by its harmony with other portions of ascertained scientific truth.

Science, like literature, has its romance. Let the imagination of its votaries have full scope, but do not brand them as infidels because their speculations do not accord with the simple language of Scripture. If the man of Science proclaims his hostility to the Bible, and attempts to undermine our faith on the strength of unproved speculations, by all means let him be treated as he deserves for so doing. A scientific theory can, however, only be refuted by the methods of scientific inquiry applicable to the particular case.

It may happen that a poetical imagination, and the fascinations of genius, may for a while mislead even men of sober judgment; but eventually what is true will remain, whilst that which is visionary will vanish before the calm processes of inductive investigation. Meantime, the impulse given by a fresh view opens out

<sup>1</sup> Novum Organum, Book II. Aphor. xx.

new lines of inquiry, and leads to observations in fresh fields, undertaken with the very object either of confirming, or of refuting the theory which has been broached; so that eventually much additional knowledge is acquired, and truth is established on a wider basis.

Questions, for instance, such as those revived by Mr. Darwin regarding the origin of species, and the development of the various orders of animal life, are not to be decided by reference to the first chapter of Genesis; but by considering, on the mathematical doctrine of probabilities, the possibility or impossibility of the concurrence of all the circumstances requisite to produce each of the countless series of transformations which would be needed, and by the evidence which can or cannot be adduced, of the actual occurrence of such a gradual and perpetual process of transformation, either preserved imbedded in the strata of the earth, or exhibited in existing races of organised beings.

Those who have not leisure, or knowledge sufficient to enable them to investigate this subject for themselves, will read with interest the following remarks of a late gifted and accomplished naturalist and palæontologist:—

“If the theory of progressive development in the Lamarckian sense be good for anything, the earliest creatures of which we find traces would be the simplest and lowest forms, not only of their tribes, but of all creatures. To the practical geologist it is needless to say that such is not the case; but so positively and frequently has the statement to the contrary been put forward, that strong and repeated denials, and an appeal to facts over and over again, are necessary to convince numerous able men, many of them men of science, who are not practically conversant with geological researches. Yet no fact is more certain than that the remains of the oldest animals yet discovered do *not* belong to the most rudimentary forms. Instead of sponges, hydroid zoophytes, bryozoa and foraminifera, the simplest types which, under the conditions indicated by the strata, could be expected to occur in the most ancient palæozoic deposits, we find asteroid and helianthoid zoophytes, cephalopods (the highest of Mollusca), Crachiopods, and trilobites. No person whose acquaintance with zoology is sufficient to enable him to estimate the position in the animal series of a cuttlefish or a crustacean, can for a moment hold the notion that the palæozoic fauna was rudimentary, if he possesses any familiarity with the fossils of the Silurian system. Every day we are learning more and more to recognise the common-sense view that the appearance of genera and species in time has been from the beginning to the present determined simply by the physical conditions adapted for them. The Creator, willing that there should be no great epoch of desolation, has called into being species after species, organising each for the circumstances amidst which it was destined to live.

“Equally mischievous has been the misinterpretation of physio-

logical discoveries, especially of those which concern the embryonic conditions of beings. Vague analogies have been mistaken for affinities, and the figurative language often necessarily used by the anatomist has been received as literal by writers unacquainted with anatomical science."<sup>1</sup>

This criticism of the theories of development was written before the publication of the work of Mr. Darwin, but is not the less valuable or important in its bearing upon these speculations, although the subsequent discovery of the foraminiferous *Eozoon Canadense* in the Laurentian rocks, which are still older than the Silurian series, might have led the writer to modify some of the expressions employed in the foregoing quotation.

Take again the recent observations and speculations respecting the antiquity of man. We must try them not simply by their agreement with the dates set down in the margins of our Bible, (a system of chronology, be it remembered, of recent adoption, and by no means uniformly accepted, even by Biblical students), though Scripture chronology, from the nature of the case, forms the most important of the collateral objects for consideration; but we must carefully sift the evidence which the actual observations supply, giving due weight to all the facts: and then, whether the results of our inquiry agree or do not agree with the opinions we have hitherto entertained upon the subject, we must accept the conclusions to which they lead, with a readiness to retain or modify them as the further discovery of new facts may require.

In such a case as the one to which we are now referring, it is especially needful to hold our judgment in suspense, and patiently to await the results of further investigation. No certain conclusions as to the exact periods of time required for the accumulation of these so-called prehistoric remains of the human race have at present been arrived at. Amongst those even who have very carefully studied the subject, the most remarkable differences of opinion prevail as to the probable lapse of time which has occurred during the formation of the very same deposit. It is clear, therefore, that we are at present in want of data to enable us to form a correct judgment.

In short, in such questions as the origin of species, the antiquity of man, the nebular theory of the formation of suns and planets, and some others, it must be remembered, that many of the difficulties which they appear to present to the student of the Bible arise not from the facts which have been proved respecting them, but from hypotheses which have been proposed with regard to them on data often very incomplete.

It must, however, be frankly admitted, that many of the facts brought to light by the researches of the geologist cannot, in the present state of our knowledge, be reconciled with the Mosaic account of Creation; and the various attempts which have been made at different times to harmonize the two have only served to render

<sup>1</sup> *Literary Papers of the late Professor Edward Forbes, F.R.S. 1855* (pp. 14-16).

the difficulty more apparent. In some cases, indeed, the teachers of religion themselves have done serious mischief; at one time, by attempts to accommodate the language of Scripture to the facts, so as entirely to pervert its meaning; at another, from ignorance of the elementary principles of Science, by offering explanations which are puerile and absurd.

Suspense is at all times painful; and in consequence of the importance of the issue, men who are earnestly religious call upon the man of science to clear up the difficulty. He, too, it may be, is as anxious to do so as those who invoke his aid, but he feels and acknowledges his inability. The accounts do not agree, if the Scripture language is to be *literally* interpreted; and when pressed for an answer, he is compelled in this, as in so many other cases, to confess his ignorance, and to be content to wait for further knowledge.

Is it, then, the duty of the man of science—as some excellent persons would persuade us—is it his duty to spend his strength in attempting at all risks to reconcile his own language with that of Scripture? Ought he at once, when any new view or new discovery is promulgated, to consider its bearing upon what is supposed to be the teaching of the Bible on the subject, and to oppose or support the new hypothesis or alleged discovery accordingly? Ought he, by way of proving his love to his Master, to endeavour to point out the particular facts in Science which may be adduced in support of particular phrases of Scripture, or in illustration of certain lines of thought and argument which may have been adopted by the writers of the Bible?

It appears to me that the encouragement of such attempts proceeds from most mistaken views both of duty and of policy. Science, as we have already remarked, is in its nature progressive; so that there is danger in such cases of supporting what is essentially true, by reasoning based upon something essentially inaccurate. In such instances, the failure of the attempt is liable to bring ridicule upon the subject it was designed to defend; whilst an objector not unfrequently succeeds in persuading himself, and sometimes others also, that, by refuting the weak and erroneous argument, he has refuted the statement of Scripture which it was supposed to sustain.

4. What, then, is the general result of the study of Science upon the minds of its cultivators?

The study of the objects of the material world cannot fail to strike every modest or pious observer with admiration at the wonderful and manifold proofs they exhibit of adaptation of means to the ends which they subserve—adaptations varied exactly to meet each variation of circumstances; and thus, to a devout mind, they offer perpetual and ever-new illustrations of beneficent contrivance on the part of an infinitely wise and infinitely powerful Creator: or, in the words of Sir J. Herschel, “No doubt the testimony of natural reason, on whatever exercised,



must of necessity stop short of those truths which it is the object of Revelation to make known; but, while it places the existence and principal attributes of a Deity on such grounds as to render doubt absurd, and atheism ridiculous, it unquestionably opposes no natural or necessary obstacle to further progress.<sup>1</sup>

Nevertheless, whilst we strongly insist upon the importance of keeping distinctly in view the different objects to be attained by the study of the Bible and of Science, and upon the duty of patience and humility in receiving the teaching of each, we must not overlook the great benefits which religion has conferred upon Science, nor those which Science, in return, has procured for religion. The constant regard for truth, and the integrity of purpose which the pure morality of the Gospel enforces, are qualities which are eminently necessary to all who would pursue Science with effect; and the constant leavening influence of the Bible in rendering these moral virtues more prevalent, even among those who do not acknowledge its sway, is not the less real because it is often overlooked. At the same time, by the steady beacon which Scripture holds forth as to the future, and the comfort it affords by pointing out to the soul the mode by which it may become at one with its Maker, it stills the natural anxiety of the spirit, and gives it a calmness and a sobriety of purpose which is highly favourable to the prosecution of scientific inquiry.

But it must be acknowledged that Science, in her turn, has largely reciprocated the benefits she has received. At a period when much of the thinking power of Europe had been consumed in casuistry, monkish disputes, absurd legends, and the overlaying of Scripture with a vast heap of useless commentary, Science—in the persons of Copernicus, Galileo, Bacon, Kepler, Descartes, Newton, Leibnitz, and many others—gave a new turn to thought, imparted vigour and method to men's studies, and thus, by a reflex action, vastly improved and gave tone to Biblical inquiries.

The habit of scientific investigation tends naturally to develop and strengthen certain mental characteristics. Among these we may mention candour and caution, enforced by experience of the facility with which error may be mistaken for truth. The constant need of watchfulness against self-deception, and the logical training which scientific researches require, though hostile to credulity and superstition, render the mind only the more alive to proofs of creative power and wisdom, and predispose it to acts of adoration and praise. A deep love of truth for its own sake is another of the marks of the genuine scientific spirit; and this love of truth is not calculated to foster any but feelings of reverence towards the great Author of all truth; whilst the boundless views of Creation opened to him on the one hand, with the perpetually recurring proofs, on the other, of his absolute ignorance of the essential nature of any single object, instead of inclining the man of science to an overweening confidence in self, must lead him to

<sup>1</sup> Discourse on the Study of Natural Philosophy, Ed. 1838 (p. 7).

admit that the attitude of reverent humility, in the consciousness of the limited range of his powers, is the only one befitting a being who has been permitted to catch some glimpses of the infinite which surrounds him on every side. Sceptical men, no doubt, are to be found in the ranks of Science, as they are in other classes, but their scepticism is their own, and cannot be attributed to the scientific nature of their pursuits.

5. The influence of the idea of law on religious thought.

The general result of all scientific investigation is to show the definite relation of all the phenomena of nature to certain properties originally impressed upon matter by the will of the Creator. In consequence of the existence of these properties, the same results always follow when the same preliminary circumstances concur; or, as it is commonly said, "the laws of nature are fixed and uniform." The conviction that this is so is, in fact, the basis of all Science.

Now, a law, of necessity, implies a lawgiver, and the more simple and comprehensive the law—the more varied the conditions under which it is applicable, the higher does our estimate become of the wisdom and intellectual grasp of the mind by which it was designed.

The most universal of the "laws of nature" hitherto discovered is that which regulates the mutual attraction of two or more masses of matter with a force varying directly as the mass, and inversely as the square of the distance between them; and the application of this law by Newton to the explanation of the movements of the heavenly bodies and to the mechanism of the universe, is the most memorable instance of the employment of a scientific truth in the interpretation of the phenomena of nature. How does our perception of the vast consequences which flow from a principle apparently so simple exalt our ideas of the wisdom that could devise, and the power that could apply it, upon a scale limited only by the universe itself!

True it is, that in some cases—since every good may be perverted—true it is, that now and then we find the interposition of the idea of law leading a mind not previously imbued with reverent feeling towards the Creator to forget the lawgiver, and to imagine that all is explained when once the phenomena have been referred to the law which regulates their action; but this, it is needless to say, is the fault of the individual, who could pervert the most glorious display of creative power and wisdom into an excuse for reducing all things to the inevitable consequences of a blind necessity—a mere result of the fortuitous concurrence of co-existing atoms. Such absurdities are not worthy of a moment's serious consideration.

Under the influence of this idea of all-prevailing law, some would even attempt to reduce the miracles of our Lord to the operations of what they are pleased to term some higher law. Do not let us be blinded or perplexed by such sophisms, which appear

in some instances to have misled even reverent men who desire to uphold the authority of the Bible. What is the object of a miracle if it be not, as our Lord declared it was, a direct intervention of more than human power for a special purpose (it matters little whether by suspending on that occasion the ordinary laws, or by bringing into exercise higher laws unknown to man), as a proof of the possession of divine authority on the part of Him who exercised the power?

If the motive be sufficient, and the occasion adequate, where is the difficulty of believing that He who made all things, and ordained all law, can, for a purpose, suspend the ordinary operations of those laws? Now, the necessity of a divine revelation to illuminate the spiritual darkness of mankind is but too sadly attested by history, which proclaims the constant and earnest search after spiritual truth by the reflecting portion of mankind in all ages. History further exhibits to us the gross and degrading superstitions into which the different tribes of the human race have fallen in their vain attempts to find God by their own unaided efforts. At the same time it displays the uncertainty which has prevailed upon the most momentous questions—such as the immortality of the soul, and a future state of rewards and punishments—even among the most enlightened nations of the world, previously to their reception of the doctrines of the Bible.

If, then, it should have pleased God to make known to man truths such as these, it seems to be needful that a revelation of such immense importance should be accompanied by some external proofs of the Divine authority upon which it professes to be founded; and we shall find it difficult to imagine a more appropriate or a more convincing mode of proof, than is afforded by miracles performed upon occasions where such sanctions seemed to be specially required.

The old objection,—that if all things are ordered by strict laws, in consequence of which all events must follow each other in necessary sequence, prayer must be in vain—is from time to time revived by prayerless men. To such objectors I would commend the following remarks by the Duke of Argyll:—

“We hear of rigid and universal sequence—necessary—invariable—of unbroken chains of cause and effect, no link of which can, in the nature of things, be ever broken. And this idea grows upon the mind until, in some confused manner, it is held as casting out the idea of Purpose in creation, and inconsistent with the element of will. . . . It is by altering the conditions under which any given law is brought to bear, and by bringing other laws to operate upon the same subject, that our own wills exercise a large and increasing power over the material world.” And, again: “There is no observed order of facts which is not due to a combination of forces; and there is no combination of forces which is invariable—none which are not capable of change in infinite degrees. In these senses—and these are the

common senses in which law is used to express the phenomena of nature—law is not rigid, it is not immutable, it is not invariable, but it is, on the contrary, pliable, subtle, various.”<sup>1</sup>

Can it be supposed that the Almighty Ruler of all is tied by a necessity from which experience teaches us that His creature is free? When prayer has been offered for a particular blessing, and when the blessing sought appears to have been granted, does it then follow that the ordinary course of events has really been changed, in order that that answer shall have been given? Who would say but that He that is perfect in knowledge foresaw the prayer, and so arranged the course of circumstances that the answer followed in natural sequence?

But it may then be urged, if so, what is the use of prayer? To this we reply: First, it is an act of homage to God, rendered in obedience to the Divine command; next, it procures a two-fold benefit to the suppliant himself,—the one being the supply of the want which prompted the prayer, the other, and often the more important blessing, the spiritual benefit derived from the exercise of faith.

True, indeed, every Christian has constant need to ask that he may be taught to pray aright; too true it is that many a prayer is wholly fruitless. Still, the abuse of any good thing is no argument against its proper use; and you might as well try to persuade a man who knows by experience what true prayer is,—who has found its aid in enabling him to resist temptation, and in obtaining effectual assistance in doubt and perplexity,—you might, I say, as well tempt to make such a man believe that he is not in possession of an inestimable privilege, as to convince one who has the blessing of eyesight, that he is under a delusion in supposing that he has any advantage over a blind man.

Let us here observe that the doctrine of a particular Providence is in no wise contradicted by the occurrence of fixed laws in the material world. We know nothing of the laws which govern the spiritual world; that they are at least as perfect as those which govern the physical world cannot be doubted; but while our knowledge is so imperfect, while we see all things “darkly,” would not be wise, while fully admitting the demonstrations of Science, to admit something upon the testimony of that volume which alone professes to give us any clue to the mysteries of the soul? The exact methods required by Science cannot be applied, nor ought they to be applied to religion, the animating principle of which is faith.

Are we wrong in asserting that discussions upon the efficacy of prayer by those who never practise it, and who therefore do not know its value, are nearly as presumptuous and unbecoming on their part, as it would be on the part of one who had never studied chemistry, to give an opinion on a fact or a law in that science; or

<sup>1</sup> *Reign of Law*, 2d ed. pp. 97, 98, 100.

for one who knew nothing of astronomy, to insist that the earth is a vast plain, and that the sun moves round it?

But there is another circumstance connected with the occurrence of law in the external world, on which I must say a few words. Occasionally, even devout minds appear to find that the idea, that all material objects obey fixed and unchangeable laws, has a tendency to check in them a feeling, the indulgence of which they regard as an absolute necessity of their spiritual nature,—the feeling of the presence of a personal God, who knows their thoughts, compassionates their peculiar infirmities, and supplies their individual needs. Personal communion or fellowship with a Father in heaven through the Lord Jesus is felt by every devout Christian to be the highest privilege of man upon earth. It is the aim of every spiritual mind to attain it in a measure. It is the life of prayer, and the animating principle of Christian hope.

Here Science is powerless. But though the man of science, as such, has no more title to this privilege than the humblest or most ignorant of his fellows, he is not, by his science, debarred from the enjoyment of the condescending goodness of his Lord. Indeed, "the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." (1 Cor. ii. 14.) But to every weak and doubting soul there is the parting promise of our Lord himself to the Apostles, "Lo! I am with you alway, even unto the end of the world." (Matt. xxviii. 20.) And it is He, who knowing the full extent of our ignorance and of our need, has said, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you," and again, "If ye, then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask Him?" (Luke xi. 9, and 13.) Let every one who feels the need, follow the admonition!

I have already alluded to the amazing growth of Science, and I may conclude by remarking that this growth, while it encourages the lover of truth and of nature, ought at the same time to impart caution. This wonderful and rapid development is of comparatively modern date. Four hundred years ago the art of printing was in its infancy, America was undiscovered, chemistry was represented by alchemy, astronomy by astrology. Vast as we think Science now, what we know is as nothing compared with what remains to be known. Man may go on in the ages to come working at Science with increased activity and success; still he will but advance a few steps forward into the dark infinity that lies before him. Christianity, on the contrary, unlike Science, is a complete scheme. There is to be no new revelation while the present order of things continues. We must take Christianity as it is revealed to us, or not at all. There are no discoveries to reward the explorer; the vast body of learning and of divinity which ages have accumulated is of no value except it is in harmony with the Christian

scheme. The poor man can do without it, the rich and the intellectual man does not need it so far as the salvation of his soul is concerned. Indeed, all Scripture itself may be said to be valuable, mainly as it illustrates the culminating truth, "Christ Jesus came into the world to save sinners." (1 Tim. i. 15.)

Science can only be cultivated successfully by those who have special gifts, specially trained. Christianity is best cultivated by the lowly, by the poor, by the little child; and the greatest man of science can only become a good Christian by imitating these in spirit.

Such is the distinction between Science and Christianity.

The Rev. H. B. TRISTRAM (Greatham, Stockton) read the following Paper:—

The Bible and Science: by both God speaks in different tongues and various modes. Yet collisions have occurred since the modern advance in physical science. The knowledge thus acquired has been formed into a materialistic view of the world, appealing only to material facts. On the other hand religious faith refuses to limit its influence to one province of the intellectual life. It would leaven every thought of the mind, and bring all into harmony with itself. We must therefore strictly define their relative boundaries. Each has to do with facts, but the realm of fact extends beyond what is evident to the senses.

Theology deals with facts concerning which Science knows nothing, and which she has therefore no right to deny. Science deals with a circle of knowledge to which Theology has nothing to reply. Science searches how God has acted. She investigates his tools and his instruments. The Bible tells us why God acted, and what were the moral ends in view. Science, therefore, cannot step beyond her province and limit to Theology the rules by which she shall proceed on her course. One thing Theology must require, else there can be no harmony between them. She cannot allow Science to presume on her omniscience, and to assert the antecedent impossibility of the Creator's intervention.

As the *Saturday Review* recently stated, "It may be granted at once that special objections to the supernatural ought in fairness to be put aside as fatal, not only to the claims of Scripture, but of any professing revelation, and inconsistent with an intelligent acceptance of the principle of Theism." This is our *one postulate*, the recognition of which will harmonise every jarring discord. We have no trysting-place with the physiologist who declares that his analysis exhausts the subject; that mind is nothing but nerve force, and mental movement nothing but the rapid coursing of nerve currents. "A law of nature is but a formula for *expressing* the sequence which it has no power to originate. A force of nature is

itself but a medium and an instrument, and has no claim to be regarded as a cause."<sup>1</sup>

The theist cannot take an *à priori* objection to the supernatural. Nay, we know not but the supernatural may be by law. As Babbage has shown that there may be a machine operating uniformly for 10,000 times, or for any irregular number of times, and then varying its result; capriciously, it must be said, or beyond any calculation that could be formed by the observation of its ordinary working. What we are entitled to look for in revelation is not the absence of the supernatural, but that "whenever scientific subjects enter into the narration there be found in it that general harmony with observation and phenomenal fact which shall make the document intelligible to all readers, and in its leading and essential features true to all time."<sup>2</sup>

There are certain facts which the Bible lays down *à priori*, and to which physical science has nothing to say, as the Godhead, and its nature, the Soul, the Fall, Redemption. There are others, such as the unity of the human race, intimately connected with Christian doctrine, which we may safely leave in the hands of those men of science, who, without taking scriptural grounds, have combated the theorists on their own field, and that with triumphant success.

There is a third class of facts, less closely bound up with Christian doctrine, but in which it is very often imagined that science has established conclusions at variance with the presumed truthfulness of the Scripture record. They are chiefly the Mosiac cosmogony, the Deluge, and the Antiquity of Man. Geology proves beyond question an immeasurable antiquity for life, *vegetable* and *animal*, upon the earth. Is there anything in Genesis at variance with this fact? The theories of reconciliation have been as varied as the speculations of geologists. The most widely received have been (1) That of Buckland, who conceived the whole of the geologic æons to be comprehended in Gen. i. 1. while verse 2 ushered in the present state of things. (2) The Cuvierian theory, rehabilitated by Hugh Miller, that the days of Genesis represent vast geological epochs; that God spread before the mind of Moses pictures of His creative operations out of time, and that these periods collate with the geologic classification of rocks. A similar plan of synchronizing biblical and geological æons has been ably set forth by Professor Dawson with a difference of detail. None of these theories appear successfully to harmonise all difficulties, though in all there probably is partial truth. Before attempting to interpret, let us bear in mind the oft-repeated canon of St. Augustine, that we must always interpret Scripture according to facts; that if the facts require us to take another interpretation than that which is generally received, even though we may feel certain it was not the meaning present to the mind of the writers, we are not to hesitate (Aug. Conf. xii. and De Aug. ad Lit. i. 1.) The canon has been

<sup>1</sup> Dr. Hannah in *Contemporary Review*.

<sup>2</sup> D. Moore.

mplicitly endorsed by Pascal and by a host of later theologians. (3) That Moses is giving an account of creation simply with reference to man, not to cosmogony generally. (4) That he speaks according to ocular appearance, not according to scientific facts. May we take an eclectic interpretation? that the whole series of past æons is comprehended in Gen. i. 1, and that the historian then takes his stand on the globe as it appeared at the close of the glacial epoch. The returning warmth is rapidly transforming the snows and glacier into masses of dense vapour which obscure all light. Gradually the light penetrates once more to the surface on the first day. Then the vapours are formed into lighter clouds or condensed into rivers and seas drained off the land on the second. Following this, the creation of cereals and fruits, fit for man, is the work of the third day. The rapid clearing of the mists render the sun and moon and stars distinctly visible on the fourth. The creation of the lower animals useful to man occupies the two succeeding days; and, lastly, man crowns the mammalian edifice. It seems indifferent whether we take the days to signify æons or actual days. "One day is with the Lord as a thousand years."

Without entering into the scientific theory that light and the earth did exist before the sun, Rosenmüller has clearly shown that the words *yehi moroth* "Let there be lights," do not imply creation, but application to use, "*Let lights serve.*" Moses omits from his account all the other portions of the globes, and all those animals and plants which, adapted to, or having survived, the cold of the glacial epoch, struggled on into the present period. His purpose is to set forth the provision made for man; those plants, such as corn and fruits, of which we find no trace till the time of man's advent; and those animals, as the sheep, the ass, and the camel, which, provided for his special use, seem to have started with him into existence. The explanation is not submitted with any wish to impose it on Scripture, but merely as a possible reconciliation in the present state of our knowledge, and as an evidence that the history of Genesis is *no myth*, but a summary of real events, as they would appear to a speculator at one point of the earth's surface. "Lo, these are parts of His ways, but how little a portion is heard of Him!" (Job xxvi. 14):

Another supposed collision between Scripture and Science has been the account of the Deluge. It was formerly the common belief that the Deluge had covered the surface of the whole earth. But the Hebrew text requires no such inference. The expression, "all the high hills that were under the whole heaven" is identical with another passage, "all nations that are under the whole heaven" (Deut. ii. 25), when, by the context, only Canaan and its neighbourhood is meant. Under the whole heaven, *i.e.* the actual horizon. Again, long before the researches of science required it, two of our greatest commentators, Stillingfleet and M. Poole, maintained two hundred years ago, that the Deluge was only partial. Ages before many rabbinical commentators had



held that the Deluge was not universal. We must so interpret the record as to avoid impossibilities; and we are guilty indeed, if in exaggerating the demands of Scripture upon men's faith beyond what the text requires, we drive them into scepticism. Painful therefore it is to note the almost ferocity with which, in his eagerness to cast ridicule on the inspired record, Dr. Colenso, ignoring the arguments of Bishop Stillingfleet and M. Poole, ignoring the Hebrew text, maintains that no other interpretation than that of an universal Deluge is possible. Natural history has long since shown the physical impossibility of including all existing animals and birds within the ark. Further, we find the various areas of the globe tenanted by distinct animals and plants. Are we to be asked to believe that after the subsidence of the waters the whole fauna and flora of vast continents were transported like the Virgin's house to Loretto, without leaving a solitary representative behind? that the kangaroo and emeu reached Australia, the apteryx, New Zealand, the dodo, Mauritius, the eland, South Africa, miraculously borne through the air, for by no other mode could such creatures have travelled? But the Word of God requires no such draft on our credulity. The problem is satisfied by such a submergence as would destroy man in his then home, the plains of Central Asia to the Persian Gulf. Zoology and botany show us that the whole non-arctic flora and fauna of the northern Old World point to that district as the centre whence they radiated; and geology tells us, not only of the great probability of such an event as the Deluge, from the vast shallow lakes, depressions, and salt-fields of Central Asia, but speaks of oscillations of level in the land, some at no distant period, and others actually now in operation, which, regulated by no law that science has yet discovered, might by the steady depression of the land, and then by its equally steady elevation, have produced precisely the effects which Moses describes. Of such depressions and elevations the existence of every stratified rock beneath our feet is a living testimony. The unscientific assertion of Dr. Colenso, that if Ararat had been covered, so must also have been the Andes, had been demolished, by anticipation, by Hugh Miller in the "Testimony of the Rocks."

Here I may observe that neither the record of Creation nor that of the Noahchian deluge necessarily militates against the doctrine of the variation and evolution of species by what are called natural laws. The record tells the fact, not the mode of creation. And there is surely nothing contrary to revelation in the view held by many scientific men, that under the modifying effects of climate and situation, individual peculiarities have become stereotyped, and have formed races or species more or less widely differing from their progenitors, but each exactly adapted to the conditions under which it is found. If we admit not this, we are driven to the theory of innumerable distinct centres of creation, not only for the six great continental regions, but for most of the islands of the

ean. And yet the opponents of these views would scarcely maintain, *e.g.* the distinct creation of the water-hen of Tristan d'Acunha, which differs from the common gallinule of the continent in having shorter wings incapable of flight, a power which in so small an island would soon have ensured the destruction of the species. Similarly Mauritius, Bourbon, Rodriguez, Seychelles, the groups of the Atlantic islands would each require a distinct creation.

Besides, we admit that man, springing from a common origin, does come to vary so widely that the acquired differences are never less, as in the case of the negro, the Red Indian, and every other race differing from the Caucasian. If we admit variation in man, why are we to hold the theory, atheistic in its tendency, when applied to the lower animals? But while animals were created *ex ter* their kind, *i.e.*, in varying species, there is no such expression in the record of the creation of man. The Biblical history of man is undoubtedly founded on the unity of the species, and all Science tends to confirm this.

But on the chronology of man's history much discussion has lately arisen. Now, while fully granting that it is not of faith to hold that the genealogies from Adam to Abraham were meant as exact measures of man's existence on the earth, whether we take Archbishop Ussher's Chronology of 2,008 years from Adam to Abraham, or the Alexandrian Septuagint of 3,474, we may inquire whether Science has yet established any incontrovertible facts to prove an antiquity wholly irreconcilable with the Scripture record? Scarcely though geologists have searched, the earliest traces of man and his works yet found are subsequent to the glacial epoch. This is one limit. We know, too, from geology, that the plants which furnish the staple food of man are of very recent introduction. So if man existed before, there must have been an entirely different structure in the earliest specimens. But anthropologists have never produced a skeleton of this antique man of a low type. The fossil man of Guadaloupe has long since been exploded. The two most ancient acknowledged skulls are those of the cave of Engis and Neanderthal, found with the bones of animals now extinct. Of the Engis skull, Professor Huxley observes, "It is, in fact, a fair average skull, which might have belonged to a philosopher, or might have contained the thoughtless brain of a savage." Of the Neanderthal, he says, "Its comparative large cranial capacity, overlaid though it is by pithecoïd bony walls, and the completely human proportions of the accompanying limb bones, indicate that the first traces of the primordial stock, whence man has proceeded, need no longer be sought by those who entertain any form of the doctrine of progressive development in the newest tertiaries." Thus the advocate of the theory abandons all proof in any yet discovered skeleton.

The other arguments for the vast antiquity of man are fourfold:—1. From the rude flint weapons found in the drift and older peat. 2. From remains found in proximity to those of

extinct animals. 3. From the varieties of language; and, 4. From the time required for dispersion.

As to the time required for dispersion, even the least accessible regions have been peopled almost yesterday by barbarous races. The Malays had only colonized New Zealand about 160 years before its discovery by the Dutch. The whole of the islands of the Pacific had been colonized by the same race within but a few generations. The Esquimaux can wander across half a continent in a year. Research into the remains and traditions of South and Central Africa seems to prove that the advent of man into those regions was very recent. The monuments of Guatemala yield evidence that they were scarcely older than the invasion of the Spaniards.

As to language, we never can have any unit of measure by which to theorize on the time required for its formation. Isolated tribes in new situations will change their language according to their new circumstances. They lose the names and ideas linked with forgotten lands; they form new terms for new necessities. We know how rapidly the English language was moulded in civilized times. We know that each Pacific group had formed a distinct dialect, and changed the consonants, from mere isolation, without change of circumstances. We see how, in spite of daily intercourse, of a similar climate, of an identical literature, of continuous immigration, the Americans are changing our mother tongue. Professor Max Müller, strongly maintaining the original unity of language, adds, "The historical changes of language may be more or less rapid, but they take place in all times and in all countries."

But the remains of man have at length been found associated with those of extinct animals. This merely brings the existence of animals now extinct lower down to us, rather than lifts man into an immeasurable antiquity. Animals are even now becoming daily extinct. In our own lifetime the great auk, the Philip Island nester, the beautiful pigeon of Mauritius, and many others, have come to be numbered with the things that were. The gigantic moa, the huge dodo, and others too numerous to recount, have perished within two centuries. The remains of man or his works have been found with the bones of the auerochs, the marsh cow, the cave bear, the cave lion, the mammoth, the extinct hippopotamus, the Irish elk, and now also with the woolly rhinoceros. But along with these are the bones of the now existent wolf, fox, ox, reindeer, red-deer, elk, beaver, and even the field-mouse. Nothing here proves immeasurable antiquity. The mighty aueroch has become extinct in historic times, long since Cæsar described it abundant in Germany. The mammoth has been found raw and bloody among the ice of the Lena in Siberia. Who can say that the lion of Homeric tradition, and the lions recorded by Herodotus in Thrace were not the last lingerers of the huge *Felis spelæa*? I listened with intense interest to Mr. Pengelly's account at Dundee of the human remains found in Kent's Cavern with other

imals. They prove their contemporaneity, but they carry us no other back than the fact of co-existence.

As inconclusive seem the arguments drawn from the weapons and remains of man in the drift or the peat. The wandering outcasts of civilization had only rude weapons of flint or stone, for they had no means of forging metals; and these rude implements lingered in the nooks and corners, remote from centres of influence and thought, long after a higher civilization had covered Southern Asia and the shores of the Mediterranean. It has not been proved that in so-called ages of stone, bronze, and iron, were not actually synchronous; that, while the civilized inhabitants of the valleys of the Euphrates and the Nile were smelting iron, and the Homeric heroes of Greece forging bronze, the rude hunters of Scandinavia and the fish-eaters of the Kjökken-Möddens of Denmark were not fabricating their rude knives and arrow-heads of flint. So in the army of Xerxes, men were gathered under the same leader who used weapons of stone, bronze, and iron. Thus, when Vancouver explored the western coasts of North America, the Indians there employed only flint weapons. Since that time they have obtained iron from other tribes; and while their old camps are strewn with iron chips and arrow-heads, Mr. Lord tells us their descendants have not only lost the art of fabricating such weapons, but have lost the very tradition of their use.

Again, the pile-dwellings of Switzerland, so graphically described by Sir J. Lubbock and others, exactly like those used by certain inhabitants of the Eastern Archipelago, may have been inhabited at the time of Cæsar, and supply us with no relic of animals that have become extinct before the historic period. Nor do the shell mounds of Denmark necessarily land us in a period of vast antiquity. The Danish forests have changed from pine to oak, and from oak to beech. But I have seen in Canada pine forests accidentally burnt, and tracts of many miles extent laid waste, while the maple and the birch were springing among the blackened stumps. So may the savage have accidentally burnt the forests of Denmark, when the oak would supplant the Scotch fir, and more slowly the beech have succeeded the oak. 3,000 or 4,000 years might have produced all the changes of the forests of Denmark.

Much stress has been laid on the growth of peat over human monuments. But we have no data on which to estimate the rate of the growth of peat. Nothing is more variable. In cleared countries it is much slower than in virgin forest districts. Where there is no drainage, the fall of a tree or any other obstruction causes its increase most rapidly, as is constantly seen in America. Even in the island of Lewes the peat has accumulated six feet since the druidical period, and since the forests were cleared. On visiting the Carse of Gowrie, a fortnight since, I learned that not only stone implements but bronze weapons have been dug up at Ochertyre and Blair Drummond, under eight feet of peat; and that, also, at the same depth, a road had been uncovered, formed of

trees about eight feet in diameter, with smaller trees and brushwood over all, crossing the moss of Kinnisnoor towards the Roman road, passing between the Moss and the river. Thus eight feet of peat have accumulated since the Roman occupation.

As to the mud deposits in the deltas of rivers, it is now ascertained by many observers that disturbing causes have periodical over these large areas, and that we have no certain basis, either as to the mode or the rate of deposit.

Lastly, we come to the drift remains, as those of Abbeville. These Mr. Prestwick has remarked that the evidence does not go far back in past times more than it brings forward the remains of extinct mammalia towards recent times. We cannot assume that the Somme always ran at its present level, and there have not been oscillations in the level of the surface. It is no reason to suppose the valley has been subject to such changes. Even if this were not so, Sir C. Lyell has adduced the instance of a river in Sicily which has cut a passage several hundred feet deep, and from 40 to 50 feet deep, through lava, in 250 years. It may not be the Somme have done through soft chalk in 4,000 years. Besides, we must take into account the former severe winters, the greater floods in spring as the ice broke up, and the sudden rush capable of filling up valleys and cutting new ones, as sudden rains have been known in the present day to buy up valleys in the Andes; or, as the Bishop of New Zealand has related, last night, of the landslip which overwhelmed a village in the same island.

But we are met by the fact of great changes of level of the earth's surface since man's first appearance. We reply, that we have no scale by which to measure the rate of these movements, or the causes of which we are still wholly ignorant. We know the present rate of the elevation of Sweden per century. We know from the Roman works in the harbours that the coast of the Mediterranean has not altered since that epoch; while Sir C. Lyell has shown that the western coast of Scotland must have risen 20 feet since the Roman occupation. Galleys have been found, with metallic tools, even with a cork plug, which must have come from Italy or Spain, capsized or stranded in Glasgow, 20 feet above the present sea-level. So Mr. Darwin discovered on the coast of New Zealand, a large number of bones of the same species as those found in the same island.

of Religion; too often a bondwoman dealt hardly with by her mistress, and fleeing from her face into the wilderness—the wilderness of free thought; the hand of her sons is against every man, and every man's hand against them. Rather, say we, Return, not as a servant, but a sister, sister beloved by you and by me. Have we not one Father?

And if by the discoveries of Science we be for a moment perplexed as to the meaning of the inspired writer, pray we with St. Augustine:—"Do Thou, O Lord, either reveal that same sense to us, or whatever other true one pleaseth Thee, that whether Thou discovered the same to us as to that Thy servant, or some other by the same words, *Tu tamen pascas nos, non error illudat.*"

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Mr. R. S. POOLE (of the British Museum) read the following Paper:—

That terrible saying of our Lord's, "When the Son of Man cometh, shall He find faith on the earth?" whether it be a prophecy or a warning to the Church, the guardian of faith, is certainly a warning, lest she contribute to deprive mankind of that precious gift she was placed here to maintain.

The conflicts that have arisen between the Church and science as to the relation of the Bible and science have been fruitless, except in loss to the Church. Each new discovery has seemed to the Church contrary to the Bible, has been condemned as false, and then, having been proved true, has been accepted, and seen to be in accordance with the Bible. Yet, in each case, the Church has acquiesced too late, and scientific men have drifted away into a faithless desert of their own.

I do not speak of those men of science who refuse to believe anything that they cannot prove by mere human reasoning. Such men would never have belonged to any Church. To them, neither inspiration nor revelation has any meaning. But they would do wisely were they to confess that there are limits to human thought. Creation will ever remain a mystery beyond human wisdom. Life and death will ever remain mysteries. Could they but listen to the voice of conscience, to the testimony of Scripture, to the teaching of the Church, to all revealed religion has done to raise mankind above the almost brutal savages; could they but listen to the yearnings of their best instincts, and the disappointed regrets of their dearest hopes, they might see that there is a spiritual world that will for ever remain beyond the cold analysis of philosophy, and that yet is around and about them, promising better things than all man's devisings to make this unhappy world endurable.

Of such men as these I do not speak, but of a great and growing class, who, having studied God's works, regard them by a legitimate

deduction as unquestionably true, and refuse to disbelieve evidence of their eyesight. Such a man was Galileo; such were the geologists of forty years ago; such men are now the ethnologists.

Now we are able to see plainly that there is nothing in Science contrary to the earth's rotation, nothing contrary to the geologists' ages; yet the legitimate deductions of ethnology are viewed by the Church in general as little short of heresy, leading to deism and to atheism; to where, alas, so many have gone who might, had they been less hardly used, have remained in the arms of the Mother, who received them for Christ as little children, and who will not be with them to speed them when they have to face the great last problem that she alone can resolve.

The Church of England is greater and more powerful than ever. Ceaselessly her prayers and praises rise from the whole circumference of her sway. Upon her dominion the sun never sets. Every race bows to her sway. She is richer, wiser, more learned, more zealous than ever; wider too in the confidence that she holds the truth, and more on her banner Truth and Freedom. She alone can reconcile the seeming antagonism of the Bible and Science. She has not submitted herself to infallibility, nor abandoned learning, nor thrown herself down to narrow interpretations, nor given up the solid ground that the Bible is God's Word. She is free, and she is grappling with this great controversy. Let her not be wanting.

But why, some say, should the Church throw herself on into the arena where she has already failed? Let science and Church work independently. Let them, if you please, and they will become, if it have not already, godless; while the Church, deprived of the rank and file, without which battles are fought, will be but a monument to show what she once was, a Church from the knowledge of the age, instead of its very leader. You need not fear defeat if you will but be prepared. You assumed to be wrong, and were worsted: it will be the same if you study ethnology in the same manner. Go into the enemy's camp, study its character and resources, and you will very soon find that your march will be not warfare, but the triumphant

Of one thing I am firmly persuaded : science will never injure the Bible. It is nearly two thousand years since philosophy attacked the Bible ; and what has philosophy done ? Let her put her hand to a single scientific blunder.<sup>1</sup> To me the marvel is, not that the Bible is less scientific than one would expect, but that it was possible to convey truth in human language to uncultivated hearers without clashing with science. Let us not suppose that the Bible teaches science ; but let us rejoice that there is no hold for those who would weaken and weaken its authority by demolishing some little outwork, when they cannot touch the great central citadel, which is founded upon a Rock.

We need more confidence in our cause : nothing ever can, nor ever will, defeat it. Let us court inquiry ; let us pursue it ourselves : it will only lead to the confirmation of our faith. Look at the case of geology once more. How much in grandeur is gained by the simple narrative of Genesis, when we find it tells of vast ages, and recognises the existence of those wonderful creatures, which were unburied only in these last days, to enlarge our criticism and to give us wider views of God's creative power.

Let me, then, speak candidly of the present aspect of ethnology.

The tendency of this science is towards one of two conclusions—either that man inhabited this earth for many thousands of years, and advanced, by a series of marked steps, from a savage to a civilized condition, or that more races than one were created.

The former opinion, I frankly admit, seems to me contrary to Scripture. It seems impossible to imagine Adam an utter barbarian, such as the miserable inhabitants of this country during the flint-period. Here the Bible and the scientific hypothesis seem at variance ; I say seem, purposely, for this hypothesis has not been yet carefully considered by believers. How of the other hypothesis ? At first sight, the idea of more races than one hurts one's religious and humane feelings, striking one as contrary to the explicit teaching of Scripture, and repugnant to one's best sympathies. But can it be true on Biblical grounds ? Many scholars are now ready to admit that the evidence of the Old Testament is rather in favour of two races than of one. Let me review the evidence ; and as I do so, recollect, I pray you, the object with which I address you ; throw aside all predilections, and, with the candour of English Churchmen, give a brother Churchman a patient hearing.

Take the history of Cain. Who was Cain's wife ? Rabbinical tradition replies, his sister. This, I take it, is one of those traditions which makes the Word of God of none effect. In the terrible enumeration of those unlawful marriages, and similar crimes, which were forbidden to the Israelites, and for the practice of which the Canaanites—the heathen Canaanites—were destroyed, as expressly stated in the 18th chapter of Leviticus, is the marriage of brother

<sup>1</sup> This passage may be made clear by the remark that the Bible is free from those scientific absurdities which abound in some classical and mediæval scientific works, as, for instance, Pliny's *Historia Naturalis* (esp. Book viii.) R. S. P.



and sister. God is the same yesterday, to-day, and for ever. He allowed the Israelites certain latitude for the hardness of their hearts; but I cannot suppose He forced Cain and Seth to do that which He afterwards expressly forbade the Israelites, for which He visited the people of Canaan with a punishment beyond parallel. The sinless Adam needed a sinless wife; but, if there were another and a fallen race, why should not Cain and Seth have intermarried with them? To me it is a positive gain that we should find in nature some hint that there were others than their sisters with whom Adam's sons could marry. Similar evidence seems to be found in Cain's fear that he would be killed, and in his building a city; though both points may be easily explained in accordance with the common view.

Very remarkable, however, are the passages as to the giant races. They are mentioned before the Flood; they are mentioned after the Flood. They are not connected with Adam, and they are anterior in Canaan to the Canaanites. Let us look for a moment at the passages. First of all we come upon the giants before the Flood—"the giants were in the earth in those days," not "there were giants in the earth in those days." We come upon the same people after the Flood, in Canaan, either as extinct or as a small dominant class. The Rephaim among the Philistines, the Anakim among the Amorites, yet remained in Joshua's time. The Zamzummim and the Emim had perished. Here are nations without a pedigree among the Canaanites, Noah's descendants, and apparently anterior to them. The inference is obvious, though it may be an incorrect one.

Still more remarkable is the use of two terms for man, *adam* and *ish*; the first meaning Adam and his descendants, whether all mankind or not; the latter, simply mankind, whether including Adam and his descendants or not. These terms are sometimes so employed as to seem to indicate two races. We find the following instances in the Psalms:—

"Surely vanity [are] the sons of Adam: a lie [are] the sons of man." (Ps. lxii. 9.)

"Hear ye this, all peoples, give ye ear, all inhabitants of the world: both sons of Adam and sons of man together: rich and poor." (Ps. xlix. 1, 2.)

It is very difficult to understand these passages as implying anything but two races.

Supposing then that the evidence of the Old Testament does not seem repugnant to the theory of more races than one, what of the doctrinal passages in the New Testament which declare that by one man sin came into the world and was inherited by all men, and which contrast the first and the last Adam?

"By one man sin entered into the world, and death by sin, and so death passed throughout to all men, for that all have sinned." (Rom. v. 12.)

"Since by a man [is] death, by a man [is] also the resurrection

the dead: for as by Adam all die, even so by Christ shall all be made alive." (1 Cor. xv. 21, 22.)

I frankly admit the difficulty of these passages when confronted with any theory of the non-Adamite origin of part of mankind.

It should be remembered, however, that St. Paul is a Shemite, and his universal terms must not be too Japhetically interpreted. He might mean that, as all who inherited Adam's nature died in Adam, so all who partook of Christ's nature would live in Christ. He might take Adam as the federal head of mankind, and say that he fell in him, as his was the last of a succession of falls, supposing it to be so. And it is not to be forgotten that our Lord, though he last Adam, was not the last man. And it does not seem impossible that if there were two races, both had by the Apostle's time been so far fused as that Adam was the ancestor of all existing men.

Against these weighty difficulties I would put the facts of the universal depravity of man, and the universal applicability of the Gospel; and then I would beg you to remember those other texts in which St. Paul protests against ethnical diversity as a religious disqualification, as though he foresaw one of the controversies of our day.

"Ye are all the sons of God by faith in Christ Jesus; for as many of you as have been baptized into Christ have put on Christ: there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one [or "one man"] in Christ Jesus: and if ye [be] Christ's, then are ye Abraham's seed, [and] heirs according to the promise." (Gal. iii. 26, to end of chap.)

From this and other passages that you will remember the Church may well take comfort, should she have to concede as an unpalatable truth the duality or plurality of races. If there be physical diversity there is religious equality; if there be races not of Adam there can be none that may not be of Christ. This is a truth science cannot shake, a truth which will encourage us still to preach the Gospel to every creature.

These opinions have been fully stated in a work I have edited, "The Genesis of the Earth and of Man," a work written by one of the first Semitic scholars of the day.

Many may admit that there is much worth the thought of the learned in these questions of science, but that weightier matters, before which they are nothing, are the chief concerns of the clergy. Those who say so do not know what is seething in the minds of the laity; they do not know that, whether by the channel of infidel publications or the comments of the papers, these very questions are discussed by the working people, and the very children. It was only lately that a class in a Sunday-school put to a clerical friend of mine a number of very pertinent questions as to the days of creation. A working man comes fresh from a lecture on the antiquity or origin of man, delivered by some scientific man indifferent or hostile to religion. He asks a clergyman if he agrees

with the scientific discoveries, or alleged discoveries, of which he has heard. If the clergyman says they are untrue because they are contrary to the Bible, the working man is sorely perplexed, and, it may be, asks himself whether the scientific man is not more likely to be correct on his own subject than the clergyman. Suppose the clergyman could say; "I have studied these questions; I agree with much you have heard; and I hold that the Bible and the Church have nothing to fear from the opinion that there are more races than one," how much stronger the position of the clergy!

Throughout, when I have spoken of the Church, I have thought mainly of the clergy; we of the laity are comparatively powerless. But we can tell you what is going on in the minds of our class—we can tell you what we look to you to do for us. You have most learning, most leisure, most devotedness; stand in the front of the knowledge of the age, and as St. Paul at Athens convinced those who heard him from their own philosophy, so may you appropriate the teachings of science, and lead scientific men whom you once repelled to a higher knowledge. Our vast empire may be on the wane, our great cities may decay, our people may go into other lands, and the name of this fair country be but a sad memory of what once was great; but if our Church is true to her mission, bold as faithful, fearless as zealous, the Church of poor as of rich, of the men of science as of the unlearned, then she will survive the ruin of the State, and hold in a closer union the larger brotherhood of mankind.

States may perish, nations may fail, races may become extinct; this world itself will surely pass away; but this Church of ours, if true to her Master, will never feel the shock of change or the touch of decay, but will endure, until, unwearied by her long conflict, she shall at length cease to be militant, and be welcomed into the immortality of the Church triumphant. Let her not, by haste, by fear, by heedlessness, by want of sympathy, lose one of her flock, lest losing him she should herself at the last want completeness.

We stand at a turning-point of our Church's history. Before her is either to be the Church of the future, or to be merely the Church of a small minority. Let her be true to herself.

Not only by fidelity but also by wisdom; not only by simplicity but also by learning, she will stand in the van of Churches, for in the decay of man and man's works, truth and belief can never perish. Of these principles we may well suppose the Supreme Arbiter of the universe to have said:—

His ego nec metas rerum nec tempora pono :  
Imperium sine fine dedi.

The Rev. Dr. SALMON read the following Paper:—

The present state of feeling between the students of Theology and of Science is not unlike that which prevails between the people of England and of America. There was a time when, as we are often now reminded, Science was under vassalage to Theology, and was forced to submit to jealous restrictions if there seemed a possibility that the interests of her superior might be even remotely affected. But it must be remembered that the cause of this was that the first cultivators of science were exclusively Churchmen. Science was a colony pioneered by emigrants from Theology; and it seemed right and natural, not only to those who remained behind, but even to the majority of those who laboured in the new land, that its interests should give way to those of the mother country. Mistakes were made; and a restrictive policy was thought advisable, which we can now see was injurious both to one and the other. But the time came when Science gained her independence, though not without some sharp struggles; and her successful revolt has been justified by the rapidity of her subsequent growth. She has not only vastly increased the productiveness of her ancient possessions, but has annexed many new provinces; and if her former mistress has ever raised a claim to bar her entrance into any, the opposition has been always ineffectual, and has been in the end withdrawn. It is not strange if so much success has generated a certain arrogance of tone; if some of the partisans of Science are needlessly fond of calling to mind the checks put by theologians on her growth in former days, and their present presumed jealousy of her progress; if they are heard boastfully contrasting the new acquisitions of Science with the stubborn resolution of Theology, to be content with cultivating carefully her ancient possession of truth; if they are heard scorning the latter as old and worn out, and predicting that the days are at hand when she shall be dispossessed of the territories which she at present holds, and when Science shall reign supreme. Such language on the one side sufficiently accounts for some jealousy on the other; for some dislike or dread of the growth of a power from which danger may reasonably be apprehended, seeing that its representatives use no friendly language, and threaten more active hostility in the future.

Yet it would be a mistake if the language of noisy and injudicious partisans on either side were taken really to represent the mutual feelings of the cultivators of Science and Theology. The bulk of these assuredly regard each other with no unfriendliness, nor dream of supposing that service rendered to the one is disloyalty to the other. What was true of the first cultivators of Science is still true of the majority of those who spend their days labouring in her territories, that they count another land as their home, and boast that they are citizens of a better country.

In fact, notwithstanding temporary misunderstandings, the permanent friendship of Religion and Science is secured by community of interest. They are conversant with different classes of truth, but the attainment of truth is an aim common to both, and in the pursuit of this end they may assist but can never oppose one another. No one now maintains that the same thing can be theologically true and philosophically false; so that it is impossible that Science, by any discovery of truth, can hurt Religion, for it is impossible that it can ever be a religious duty to assert anything that is not true. In any of the questions which have been disputed between theologians and men of science, if what the men of science assert be the truth, we may be sure that it must be bad Theology to maintain that God has revealed the contrary; if the theologians are in the right, the contradiction of their statements must be a blunder, the correction of which must be as important for the interests of Science as for those of Theology.

For these reasons I have never shared in the anxiety felt by some good men that, for the sake of the safety of religion, means should be taken to secure the cultivation of science "in a right spirit;" that men of science should give some public pledges of the sincerity of their faith, or form themselves into societies for the purpose of making their labours contribute to the confirmation of the truth of the Bible. I do not underrate the importance of such tribute paid by Science to Theology; but I feel that the whole value of the offering depends on there being no ground for suspicion that the gift is not spontaneous; otherwise it would be just of as much value as a piece of presentation-plate paid for by the recipient. And the "wrong spirit" to be guarded against in scientific investigations is the spirit which disposes a man to accept a foregone conclusion on insufficient evidence. There have been fanatical unbelievers as well as superstitious believers, both ready to grasp hastily at conclusions recommended to them by their prejudices. But such conduct is a gross offence against the laws of Science, and to the internal policy of Science the correction of it may be left. Religion has no more ground of complaint against Science, because of it, than a neighbour country would have against our own if it should suffer from the conduct of criminals who transgress our laws, and whom we are anxious to repress. If it be true that there are opinions held by any scientific men merely because they are infidels, and because they delight to believe what is adverse to the Bible, Science herself may be trusted to extirpate such errors. Religious men have only to wait patiently, and leave these "opinionum commenta" to the fate which time has in store for them.

It appears to me that the questions which only a few years ago would have been suggested by the title "The Bible and Science" are now rapidly giving place to another class of questions of immensely more vital importance, and to which the title "Religion and Science" would better correspond. I wish to say a little sepa-

rately on these two kinds of assaults made on Religion in the name of Science; those that but threaten to deprive her of some outlying province which had been supposed to belong to her, and those that attack her very existence. It is not supposed by any one that the primary object of the Bible was to make a revelation of the facts of physical science; but it does contain statements on these subjects, and incidental references to them, and it is chiefly with respect to these that, hitherto, scientific inquirers have come into collision with theologians. Some of the controversies which have thence ensued may be regarded as settled (as, for instance, that concerning the truth of the Copernican theory); others are evidently not yet ripe for decision. It does not seem to be settled, for instance, whether Science teaches that the unlikeness between different races of men is too great to be compatible with their common parentage, or whether she teaches that there is nothing incredible in the supposition that men, and monkeys, and animals still less resembling man, may all have sprung from a common stock. But, however, when these questions do come at length to be decided, the controversy must have one of three issues. In the first place, it may be found that the interpreters of Science have erred in making rash assertions, which are disproved by further examination. Or secondly, it may be found that the interpreters of the Bible have erred, and that its statements, if rightly understood, are not inconsistent with what Science declares. Theologians now freely acknowledge that some mistakes of this kind have actually been committed, and that others may still need to be corrected. It is owned now, for example, that the doctrine of the antiquity of the earth is not opposed to Scripture, and that nothing which is said in the first chapter of Genesis prevents our supposing an indefinite time to have elapsed between the first creation of the earth and its occupation by the human race. It is seen that Archbishop Ussher's Chronology is no part of Revelation, and it is suspected that the short period it assigns for the existence of the human race in the world may prove to be a mistaken inference from Scripture. Other examples of the same kind will occur to you. In this way it may turn out that what had seemed to be a real contradiction between the Bible and Science was but apparent, and may be accounted for by mistakes committed by the interpreters on the one side or the other. But there is a third conceivable issue to these controversies, namely, that it might turn out that neither philosophers nor divines had made any mistake in their interpretation of the facts with which they had respectively to deal, and that the collision between Scripture and Science is a real one. In that case, we should be forced to conclude that God, when he inspired the sacred writers, did not see fit to communicate to them a supernatural knowledge of certain facts of physical science. But even this last, which is the most unfavourable supposition that can be made as to the issue of the controversy, would leave untouched the claims of the Bible to be the supreme authority in those questions with which we may believe that Revelation is

primarily concerned—the relations between man's soul and its Creator. These controversies concerning physical science do not attack the existence of Religion; they merely relate to the question how the boundary line between the provinces of Religion and Science is to be drawn. In such disputes (to recur to the illustration already employed), the feelings of the most devout man may resemble those of a patriotic Englishman in a question of disputed boundary line with America. His prepossessions may be on the side of his own country; it may be his strong belief that her claims are just, and his hope that they may be established; but above all he will wish that justice should be done, and that there should be no refusal to acknowledge any rightful claim.

<sup>1</sup> [As for the method of bringing these controversies to a decision, there is, I think, a growing conviction of the worthlessness of *à priori* arguments on either side, and of the necessity of deciding them by a careful examination of the facts. On the one side certain attributes were claimed for Revelation, because it was believed to be essential to its perfection that it should possess them, and because it was held that nothing imperfect could proceed from God. The assertions that the Apostles did not write pure classical Greek, that those who translated the Old Testament into Greek were not inspired, that there are various readings and in many places uncertainty as to the true text of both Old and New Testament, that the Bible uses popular language in speaking of scientific phenomena, all at first shocked existing prejudices; but are now admitted to be true, and to be consistent with the real perfection of Scripture. On the other hand it has been argued that the Bible cannot possibly contain a revelation of scientific facts, because it is impossible that God should interfere by revelation to teach man facts which he is able to teach himself; because such an interference would check man's own exertions in the path of discovery, besides that a premature communication of scientific truths would be unintelligible at the time, and would be a hindrance to the reception of the revelation which contained it. If it has been first ascertained what is the character of the revelation actually made, such considerations are not without weight in accounting for it; but they are of little force as proofs that what we observe to be the case could not have been otherwise. I see nothing absurd in the supposition that one of the credentials of a revelation might have been the announcement of facts which Science should afterwards verify. It is conceivable that Geology might have been the main witness for the Bible, testifying to the accuracy of its statements concerning facts before human knowledge. In that case, too, the Bible would have been acknowledged by geologists to be the highest authority in their science, just as in the case of a geological convulsion which took place in historical times the testimony of witnesses to what actually occurred would overrule our inferences from the traces now remaining.

<sup>1</sup> This part was omitted in delivery.

But this very discussion in which we are engaged shows that God has not seen fit to make such a revelation of scientific facts for evidential purposes as I have imagined. The title of our subject suggests not a topic of evidence, but rather objections to be answered, difficulties to be met. When the laws of the material universe are in question even theologians do not now regard the Bible as the primary source of information. They do not say to men of science, We will make better use of our grammars and dictionaries, and we will thus find out from the Bible what you are to believe; they rather say, Do you ascertain for us the laws of the material universe by observation and experiment, and then we shall know what interpretation to put on the statements of the Bible. It may be asked, Is it certain that the interpretation so suggested will be legitimate? Is it certain that God, even if He did not make a revelation of scientific facts to the sacred writers, at least interfered so to restrain their language that it should not contradict anything which Science might subsequently discover? I do not know that the theory that He has so interfered has been disproved by anything which has been yet found out, but I do not venture to say that the truth of this theory is so essential to the perfection of the Bible that our faith must be overthrown if it should turn out to be impossible honestly to assert it. The instances already referred to show that it is not safe to argue that the Bible must possess this or that property, because it seems to us befitting the character of a Divine revelation; and I do not see that it is essential to the honour of Scripture that a claim shall be established which after all amounts to no more than this, that in matters of physical science the Bible shall 'reign without governing,' that it shall give laws to Science when it has been first ascertained what laws Science will submit to.]

If I seem to underrate the importance of the ultimate issue of the controversies of which I have been speaking, it is because these questions are cast into the shade by others which are becoming daily more pressing. In time of peace two nations may dispute hotly about their proper boundary line, but when they come to open war the adjustment of their frontiers is postponed until the issue of the conflict has been decided. Now, it is not merely asserted in the name of Science that errors may be found in the sacred writings which, even if substantiated, would be not inconsistent with their containing a revelation from God to man of truths which most nearly concern him; but it is asserted that the whole conception of religion on which the Bible is founded is false. The fundamental idea of the Bible is that of a personal God who has created the world after a fixed plan; who rules it by His providence; who is as real a being as any of our fellow-men, and with whom we may hold as real intercourse as we may with them; who hears and answers our prayers; who has interfered by miracles to make known His will to mankind, and who has promised to effect the greatest of all miracles, the restoration of our life after the dissolution of our bodily frame. I believe with those who



hold this conception of God, that the authority of the Bible can never be overthrown by any nibbling about alleged scientific errors, and that the only formidable attacks on the Bible are those which deny the truth of this its fundamental idea. We are told, for instance, that the inference of plan or design from the works of Nature is one that can never be warranted by true Science, which is unable to grasp creative causes, and can do no more than register the order of phenomena. Instead of a world ruled by an intelligent will, we are taught to see a machine working blindly after fixed rules. All spontaneity disappears from Nature, and is not to be found even in man's volitions, each of which is said to be a necessary result of previous conditions. And to expect the continuance of thought after the dissolution of our bodily organs is found to be as unreasonable as to expect that a watch should indicate time after it has been broken to pieces. In short the battle of Revealed Religion must now be fought (as Butler and other divines pointed out that it must be fought) on the field of Natural Religion. For when once that ground has been made good we have an answer to every objection against Revelation. We hear little now of special objections against the miracles of Revelation: it is felt that the doctrines of miracles, and providence, and prayer, are all parts of one great question, about which there is no difficulty if once the existence is admitted of such a God as the Bible believes in. If the assaults be successful which have been made on the Bible on this subject, it is idle to say, as has been said, that Religion would be unhurt and only Theology would suffer. We must use words in new senses if we give the name Religion to anything that can be left when the spiritual world is destroyed, when prayer is reduced to a kind of self-mesmerising, and when there is no God left to give to any scheme of worship what is absolutely essential to its success—authority. As men grow more enlightened it becomes plain that their choice is between no religion at all, and one which claims, as ours does, to be founded on facts, and therefore to have a right to speak with authority. An enthusiast like Comte, in that state of doubtful sanity which has a difficulty in distinguishing the creations of the mind from external realities, may think that he has a right to impose on men a system of worship, a calendar of feasts and a code of ceremonies. But the world exclaims, Who is Comte, that in such matters as these we should obey him? and most ardent admirers of his philosophy respectfully decline to be disciples of his religion. The assaults then on the Bible of which I speak are really assaults on Religion; but for such assaults I will not admit that Science is responsible. I hold them to be but raids made by filibusters from her territories. These assailants betray their piratical character in that they strive to desolate a country which they cannot occupy. What the religion of the Bible has done for the human race it is needless to say; how man's character has been elevated by his belief that his highest conceptions of holiness

justice, and goodness have been realized in One who can sympathise with and assist his efforts to approach the same ideal; and how out of this belief has been generated a force, which can give him strength to resist temptation and supply him with consolation under suffering. Now, true science *increases* man's power, and by making known the laws which govern the succession of events, enables man to direct them to his advantage. We may, therefore, conclude that the students of the laws of the material world have pressed into a region where Science no longer guides *them* when we see that the result of their labours is not to increase man's power, but to paralyse the force which has been the agent to him of his highest good.

Hitherto in this Paper, when I have contrasted Science and Religion, I have followed the suggestion of the title on which I was asked to write, and have used the word Science in a limited sense to denote that which studies the laws of the merely material world. But when the word Science is used in the widest sense, Theology is a part of Science; shall we not say the highest part of it? Our Religion claims to be founded on a revelation of truth; its highest doctrines to be nothing but revealed facts. The ascertaining the proof of these facts, the grouping them in their order, the observing them in their mutual relations, the comparison of their laws with those which govern the natural world,—these constitute the business of Theology, and they are all scientific processes and cannot be correctly performed unless they follow the strict rules of science. When mere physicists come forward as theologians,—that is to say, whether they call themselves theologians or not, give their opinions on the questions which it is the business of Theology to investigate,—we may test whether they have obeyed the rules of science by examining whether they can show the fruits with which the successful cultivation of Science is always rewarded. Can they do anything to increase man's happiness or his power; or is their mission only to devastate? A philosopher, for example, enlarges on the benefits conferred by prayer in calming, and elevating, and strengthening man's soul; and then he gives such an account of prayer as reduces the practice of it to an absurdity. The science of this proceeding appears to be on a par with that of a clever boy, who shows his science in taking a watch to pieces and then putting it together again *so that it won't go*.

This general presumption against the scientific character of the conclusions that have been maintained, adverse to the religion of the Bible, might be verified by a detailed examination of them, when I believe they would be found to be derived from principles assumed without sufficient proof, from rash generalizations resting on no true scientific induction. But it is manifestly impossible that I can go through any such detailed examination in the few minutes longer for which I can venture to trespass on your attention. I will only say a few words on one point, so elementary that it seems to require an apology for touching on it, yet so fundamental

that when once this step has been securely made, all the rest in consistency must follow; I mean the question concerning the being and attributes of God. Is it true that Science condemns the process by which Theology lays the foundation of her edifice, the argument namely which infers design from the phenomena of nature? Is it true that Science refers the existence of God to the region of the unknowable, because her business is not to explore causes but merely to register sequences? But the whole use of such a registration consists in the power which it gives us, from knowing one of the two terms of such a sequence to infer the existence of the other. When a chain of sequences has been thoroughly ascertained, we can follow it either backwards or forwards; as in astronomy, we can either predict eclipses in the future or calculate their dates in the past. We can thus reason either from the antecedent to the consequent, or *vice versa*; that is to say, in popular language, either from the cause to the effect, or from the effect to the cause. In thus reasoning, we are not in the least concerned with the correctness of any metaphysical theory concerning the relation of cause and effect: it is sufficient for us to regard them as antecedent and consequent in an ascertained series of sequences.

It is curious that geology, which has been supposed to be unfriendly to the Bible, has to fight for its life in company with it against those attacks of the positive philosophy which deny the possibility of reasoning back from the effect to the cause. The whole science would be annihilated unless it is granted that this is a legitimate scientific process, to be used of course with due caution, and with proper safeguards. Reasoning backwards in this way, geologists have no hesitation in announcing the most paradoxical results as scientific truths. They assert the former existence of volcanoes in regions where no volcanic action has been known within historic record, of permanent ice in latitudes where it is now unknown, of plants and animals unlike those of any existing species, because we can in this way only account for the traces still remaining. Now if there is any case where the process of reasoning back from the effect to the cause can be safely employed, it is in reasoning up to design from its marks, for there is no other known cause which produces effects of the same kind as does the operation of an intelligent will. Nay, geology fearlessly uses the argument from design, and her results are admitted to be scientific truths. A flint is picked up which to an uneducated eye presents nothing remarkable, and a geologist declares that he can see in it marks of design; and he builds thereon an argument for the antiquity of man, and it is exclaimed that Science has condemned the Bible. Science will permit geology to see marks of design in the shaping of a flint. If Theology declares that she can see marks of design in the structure of the hand which shaped the flint, are we to be told that Science refuses to ratify the argument? No doubt in reasoning from the effect to the cause there is always the possibility

at some unknown cause may have produced similar results. When we find a fossil skeleton, it is *possible* that it may be but a *sus natureæ*, and never have belonged to a living animal. But science refuses to take account of these vague possibilities. And still less need we doubt that it is scientifically correct to follow the same course with respect to the marks of designs in the works of nature, which are so abundant, that no naturalist who describes minutely the processes by which the life of animals and plants is sustained and propagated, can avoid using such expressions as "beautiful contrivances," or others which imply the existence of an intelligent contriver. From such facts we cannot refuse to infer the operation of an intelligent will, unless we also arbitrarily shut out the domain of philosophy, whole classes of facts, where we have no means of arriving at real scientific knowledge.

Well then, if, as I believe, the process is a thoroughly scientific one by which Theology lays her foundations, it remains to ask, Is her edifice shaken by any modern discoveries of Science? For example, theories more or less plausible have been put forward, representing creation as having taken place not by abrupt changes, but by a process of gradual development. Suppose that any of these theories become entitled to rank as an established scientific truth, will the argument be overthrown which infers a Creator from the marks of design in His works? Not so, that argument will not be even meddled with. If we read an article in a newspaper, and say that it bears internal proof of having been written by a man of sense and intelligence, would our conviction be disturbed by one who should tell us, I know the origin of that article and can tell you that no intelligence was at work upon it; for I saw a sheet of white paper placed in a machine, and it came out all covered with characters as you see it? Take the most extreme theory of cosmogony, that all the present beauty and order of the universe was evolved by gradual cooling down from an original fire-mist; and Paley's old illustration of the watch will serve us still, but with a modification which shows, that this theory gives us even higher ideas of the infinite wisdom of the Creator than the common notion of immediate creation. For we must then suppose the only permissible way of making a watch to be, that the glass of the face, the gold, the steel, &c. should all be melted together, and then spun round in such a way that when the mixture cooled down, every part of the watch should find itself in its proper place. If we saw that effected, instead of saying that the process presented no marks of contrivance, we should believe in a contriver possessed of skill beyond the ordinary power of mortals.

Again, our belief in the providential rule of God is not shaken by anything that Science teaches as to the universal reign of law. Some men so talk of laws, that one would fancy they thought them things external to God which constrained His actions; or at least, that they thought them the immediate causes of events, so that as men of old left God and worshipped angels, these men believing

that God works not by angels but by laws, leave God and worship laws. But anything we know about law gives us the answer not to the question who or what is working, but how and in what manner does he work. Laws are but the expression of the result of our observation of the uniformity of God's mode of action. Certainly the student of Scripture need feel no alarm at the doctrine of the prevalence of law. For the Bible does not teach us to ascribe to God's manner of working, caprice, irregularity, variability; and the absence of these is nothing but another name for the prevalence of law. There is nothing contrary to religion in holding, as many profound theologians have held, that miracles themselves are under the reign of laws; if not the laws in which our limited experience sums itself up, at least laws which would manifest themselves on a more extended knowledge of God's working. It is quite true that Science may teach that the language of some theologians needs to be corrected, who have so spoken as if they looked on the world as a machine where God's hand can only be traced in the first making of it, and in some subsequent interference when he sees it going out of order. Science reveals that the characters which speak the name of God are not made in occasional scratches on the surface of the universe, but are wrought deep into the stones, and exhibited in the whole plan of the fabric. If a flash from the thunder-cloud cut off a sinner in the midst of his impiety, the vulgar will cry out that it is the judgment of God. When the man of science marks (as those who study the laws of nature are forced to mark) how all evil doing by natural law brings on its penalty, and how every transgression and disobedience receives its just recompense of reward, does not he still more plainly see God's hand manifesting itself, not in isolated acts, but by uniform processes?

I have no shame in acknowledging, that it is possible that the study of Science may correct the conceptions of theologians, because I have claimed for Theology that it is a part of Science; and we know that since God's works are all in harmony, one branch of science very frequently does throw great light on another. He whose knowledge is limited to one branch, may often miss the best discoveries in his own department. Now the peculiar doctrines of revelation form an organized whole, in which we may trace the working of laws strictly analogous to those which characterize God's government of the natural world. Instead then of dreading Science as the enemy of Religion, I welcome her as her ally. I would that every man of science were to some extent a theologian; that every theologian were in some degree a man of science: for, believing that the contradictions of Science and Revelation are but superficial and apparent, their harmonies real and deep, I am persuaded that, in the combined study of God's word and His works, we have the means of arriving at a fuller knowledge of Him, whom to know is life eternal.

## DISCUSSION.

MR. GEORGE WARRINGTON.—Looking at this subject from a double point of view—*from that of Science, in which I have been trained up ever since I was a boy, and that of Theology, which I trust will hereafter be the dearest pursuit of my life—it seems to me that the great thing we should aim at is, not a detailed adjustment of every part of Scripture which refers to science, with the particular scientific truth in question; but rather a definite principle of interpretation, which shall teach us what kind of connexion we are to anticipate between Science and Scripture. We cannot tell what that connexion is from the facts of Science, or from the facts of Scripture, because there is uncertainty on both sides. Were I simply to review what has been advanced this morning, I could show that there is abundance of uncertainty in the interpretation of Scripture, and abundance of uncertainty in the enunciations of science. We cannot, therefore, get our principle of interpretation from any mere comparison of Scripture and Science. We can get it, however, from analogy. Not only does Scripture deal with physical science, but it deals—and that more largely and more fully—with human history. It is not the object of Scripture to teach human history as such, and it is not the object of Scripture to teach physical science as such; yet it must have relation with both. Religion has to do with nature, and so it must touch science. Religion has to do with the education of man, and so it must touch history. In the Redemption we have human history and religion absolutely identical. In the Creation we have religion and science absolutely identical. The parallel will, therefore, be sufficiently close to enable us to deduce from the known relations between History and Scripture what the relations would probably be between Science and Scripture. Now, we are not surprised, as we get more knowledge from the outside sources of human history, that we should here and there find here is some little mistake in the letter of the Scriptures—some little error, perhaps, of a copyist, perhaps some little misunderstanding of the original writer—some little flaw on the surface which our increasing knowledge enables us to detect. Thus we are now from the discoveries at Nineveh that what is stated in the Bible to have taken place in the fourteenth year of Hezekiah, really took place in his twenty-ninth year. But what does that matter? The truth which is taught by the history is exactly the same, whether the event took place in the fourteenth or in the twenty-ninth year. I am not the least concerned about any such errors as mistakes about the year in which a particular event occurred, any more than I should be afraid of some little scientific error being discovered, such as that about the hare chewing the cud, which would not affect in the slightest degree the truth intended to be conveyed by the sacred text. (Cheers.) When we find that superior historical knowledge enables us to take certain texts in a different sense from what we have been accustomed, we may expect also that science will enable us to understand other texts in a different way. Thus, we find from history that such large expressions as “the whole world,” which the people who wrote the Bible perhaps thought really referred to the whole world, are in fact, a narrower meaning, and we do not mind it. In like manner we are not afraid if the teaching of science should lead us to conclude that expressions relating to the Deluge are to be taken in a more limited sense than that in which we have hitherto understood them. The two things are exactly parallel; and we have no cause to fear science because of these little trifling blemishes which it may show upon the surface. For none of these blemishes ever go below the surface. None of the discoveries of history or of Biblical criticism have ever yet demonstrated that in one single idea, one spiritual truth meant to be taught by the Scripture, there is a shadow of error; and so I hold that no one discovery of science has shown that there is any spiritual error in that Book which was meant to convey spiritual instruction and nothing else. (Cheers.) But there is a closer parallel still in a certain part of Scripture, between its historical aspect and its scientific. We have in the first chapter of Genesis an inspired—we may say, a revealed—account of the Creation. Men could know nothing of the history of Creation but by revelation; if, therefore, that history is true, it comes to us with the authority of revelation and not merely of inspiration. Now, compare this with what is revealed concerning the Redemption before the Redemption came. What phenomena do we find in the prophecies of the Redemption which taught men to expect the Messiah? There was a true pure hope of the character of the Messiah conveyed by the prophecies; but an exact adjustment of the details of these prophecies could not have been made till the Messiah came. It would have been impossible for any man, however learned and*

however acute, to draw the portrait of Messiah till Messiah came. He would have said, "There are contradictions; for here are circumstances, here are things, which cannot be reconciled." But the reality came and showed that they could. So we stand now with regard to the history of the Creation. We do not know the whole of the reality, and therefore it is not to be expected that we should now be able to say how the reality and the history are to be harmonized—the idea would be unreasonable. Again, we find that these old prophecies had a local, national, temporal colouring. We find, for instance, that the Jews believed that their city, Jerusalem, would remain at the head of the Church for all ages. We know now that the event has not answered that expectation, though no one looking at the old prophecies would venture to say that it was not a very natural expectation. But we see that these prophecies which were given to the Jews must, in order to have been comprehensible by them, have had a local colouring. They conveyed even in this colouring a great truth, though the colouring itself was not literally true. So with regard to the account of Creation, it was necessary that it should be coloured to suit those to whom it was first given, that it should be brought down to their notion of things and to their ideas of nature. Thus the great work was presented to them under the parable of six days labour, with a nightly rest, and a Sabbath at the close, in order that they might learn in a manner adapted to their existing knowledge and understanding what the Creation really was. (Cheers.)

The Hon. W. H. LYTTLETON.—I am anxious to say a few words on one aspect of this subject—that is, the statements of Scripture itself with regard to the nature of inspiration. There are evidently two grounds upon which we may build a theory of inspiration—namely, first, our *a priori* expectations as to the manner in which God would inspire men; and secondly, a cautious induction from assertion or from acts confessedly Divine. Now, with regard to the former, *a priori* ground, I suppose we should naturally have expected that if He who has almighty power took it in hand to help men at all in any work, He would do so altogether—He would do the whole work for him. But as a fact we know it is not so. Almighty God always leaves something for men to do. And if in the work of inspiration He inspired men completely and perfectly, this would be an exceptional case, contrary to the analogy of all His other dealings. But evidently the safest ground to build upon is the second I have mentioned, namely, the actual assertions of Scripture with regard to its own inspiration. There are many of these; but if we can find one in which a principal writer—one of the highest rank in point of authority (if one may so distinguish between the sacred writers)—takes it in hand to give anything like a definition of inspiration, evidently all others must give way to that, not it to others, where there is any doubt. Now, it seems to me that there is such a passage—namely, the well-known one of St. Paul on inspiration. He there tells Timothy what the Holy Scriptures are able to do. He says, they are able to "make us wise;" but he does not stop there, he says it can make us wise for a particular purpose—that is, "unto salvation." That is the kind of wisdom it is intended to give. And he does not stop even there. But as he is, of course, speaking of the Old Testament—the New not being then in existence—he limits his statement still further, and says that the Old Testament can only give us this wisdom "through faith which is in Christ Jesus,"—that is, if studied, and in some sense judged, in the light of the perfect revelation given us in Christ. Again, in the following words he sets himself to tell us for what the Holy Scripture is profitable—that is, not "for arithmetic, geometry, physical science, that the man of science may be perfect, thoroughly furnished unto all curious investigation," but "for doctrine, for reproof," &c., "that the man of God may be perfect, thoroughly furnished unto all good works,"—that is what it is profitable for. With regard to the great subject of the possibility of Divine interference with the course of nature and of answers to prayer, let me quote a very neatly worded saying of one of our ablest writers, Mr. Llewellyn Davies. He says that "it seems true that the laws of nature never are altered, but it is not true that the course of nature never is." Evidently this is the fact. Man has the power given him of altering the course of nature, in particular instances, as, for instance, when, by bringing oxygen and hydrogen together, he produces a drop of water which otherwise would not have existed. Therefore so, surely, can the Almighty Himself. With regard to Bishop Colenso, allow me to say a few words. His objections may be divided into such as are based upon arithmetic, geometry, and the like, and such as rest on other grounds. Now, I do not by any means think that none of his objections are valid. On the contrary, I believe some of them hold, and that as against the theory of verbal inspiration his book is conclusive. I wish to say for myself, and for many others, that I do not believe in the verbal inspiration of the Bible. I believe that there are errors in it on some subjects

because it was not intended to guide us except on moral and religious matters. But with regard to Bishop Colenso's objections, I think one may apply to them what was once wittily said of a speech in the House of Commons. Some one replying to it, said, "the hon. gentleman had said many things that were true, and many things that were new; but, unfortunately, what was true was not new, and what was new was not true." The old objections are some of them valid, but they have long been known to learned men; and they are of no force against the proper authority of the Bible. But with regard to his arithmetical objections, they are of really no more force than the following would be:—Suppose I expressed my belief in the inspiration, in a certain sense, of our Prayer-book, whereupon some one objected that it could not be inspired, because of the gross arithmetical inaccuracy of the names Septuagesima, Sexagesima, and Quinquagesima. This would not be a more absurd objection than many of Bishop Colenso's to the Bible. I do not mean, as I have said, that none of his other objections have more force; I believe they have. But I think the fallacy of them, as against the authority of the Bible, is of the same nature, because they all rest on an hypothesis which, as I believe, is false—namely, that the Bible is inspired with regard to any subject except only moral and religious truth. (Cheers.)

CANON WOODGATE.—I am afraid that the very few remarks I am going to make are opposed to the commonly received opinions, and they are certainly much at variance with the sentiments which have been expressed by previous speakers. I conceive that the arguments which we have heard are not relevant, or to the purpose. I hold that all attempts to reconcile the discrepancy between Revelation and Science are opposed to reason, because it has not been shown why there should not be that discrepancy. There is no *a priori* reason why the two things should agree, and I say that the *onus probandi* lies with those who assert to the contrary. What is the object of the books of the Old Testament? It is to prove the one great fact, that God is the Creator of the world. What is the object of Science? It is an entirely different one. Again, we must bear in mind the circumstances under which the Revelation was first given. It was given, in the first instance, to the Israelites when they had just come out of Egypt. They had come out of a land of idolatry, and its great object was to guard them from the contamination of idolatry. If we would judge of the matter fairly, we must put ourselves in the position of the Israelites. Moses takes the heavenly bodies, and certain animals and plants. Why? Because they had been worshipped in the country which they had left, and in that to which they were going, and his object was to show that those things were all the works of the great God; that they were created things, and were not to be worshipped. It has been observed that Adam was not a barbarian. No, but he was a child; and I will ask any mother in this room, what is her view as to the course she should adopt in teaching her offspring? Would she begin with scientific explanations? Would she not rather begin by saying, "My dear child, it is the great God Who has made all things?" If Moses had spoken like a scientific man of the nineteenth century, he would not have been understood. (Cheers.) There is one further remark which I wish to impress upon this meeting. It is the great fact that the discrepancy between the Bible and Science has no foundation in any moral relation. It is utterly unimportant, and I throw the *onus* of reconciling it on the other side. But if you have the slightest feeling of satisfaction lurking in your mind that it exists, be assured that it is the evil spirit attempting to introduce the thin end of the wedge of unbelief. What is it to us if this earth has been peopled and re-peopled again and again by successive races of men? All we want to know is, that God has revealed to us the fact that He is the Creator of the World, and that He is the Author of our redemption. It is upon this central point that attacks are made from time to time, but they all fail. Let us only fall back upon faith and upon God's promise, and all our difficulties will in due time be removed. If, however, there are any who feel doubts, I should like to recommend to them two books. It is now forty years since they were written, but I retain a grateful recollection of the impression they made upon me; and they may be useful to some as antidotes against the errors of Colenso, and others. One is by a most reverend prelate whose name is revered by all of us—the late Archbishop Sumner. It is called "Records of the Creation," and you will find in it a full analysis of Dr. Pritchard's work on the "Physical History of Man." The other is also a very valuable work, "Graves on the Pentateuch." (Loud cheers.)

ARCHDEACON DENISON.—Being a humble theologian, and in no sense a scientific man, I stand up very humbly as before science, yet with great reverence, though very confidently, as before God. I do not doubt that I am speaking amongst vast numbers of my brethren who never can pretend to science, and yet, I hope, who trust very confidently to authority. Now, Mr. Lyttelton has come forward to give us an exact



tigate truth, and that those who accept the Bible do not investigate to receive it. (Cheers, and cries of "No, no!") I say that science and science do investigate and look for truth, and they are permitted by God to do so fallibly. On the other hand, I say that the Bible delivers the theologians, if they are theologians at all, receive it as infallibly delivered. I am really unable to part from this meeting without, in the name of science, delivering my humble protest against the equisense to our reverence as if we had all to look for the truth, and as if we already received it—as if we could allow that all the science in the world take one particle of God's truth from us. I protest, in the name of churchmen, against such an assumption. (Loud cheers.)

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#### THURSDAY AFTERNOON.

### A PAPER ON THE APPROPRIATION OF IN PARISH CHURCHES.

E. HERFORD, Esq. read the following Paper:—

The questions which it is intended to submit in this I the consideration of the Congress, are:—

1. Ought the public parochial edifices of the National Church's regular services, to be artificially limited to the parishioners, or to be free to all alike, rich and poor?

2. Does the law require that churches either shall be shall be artificially restricted? And,

3. If the inhabitants of a parish agree that their church free, does the law interdict such freedom?

We must in the first place most seriously ask ourselves

uilders, Christians of every order and degree, have at all times taken order," and dedicated labour and substance. Following their divine example—each seeking not his own but another's wealth—Christians aimed at salvation with their neighbours. Afterwards there arose a theory for men to seek salvation without, or at the expense of, their neighbours. Accordingly, the most important public building of the parish became allotted or appropriated to a few score families exclusive of the rest. This has been done in most cases against law. By law the Church is still, by its endowment and its connexion with the State, the National Church, the Church of and for the whole nation.

The nation, for the purpose of this inquiry, may be divided into two parts, one-tenth consisting of the more wealthy, and nine-tenths of the less wealthy classes. By the former class, the means of public worship provided by the Church are especially enjoyed. The poorer, or less wealthy nine-tenths, are either alienated from religion and careless about the Church; or, if caring for religion, are hostile to the Church.

These excluded and alienated classes now possess great if not preponderating legislative power. Self-interest, if no higher motive, should therefore lead the Church-appreciating classes to make some concessions to the people, lest their indifference be converted into hostility. No national institution is safe when nine-tenths of the nation are despoiled of its principal advantages. In the city of Manchester there are 50,000 householders entitled to vote—one-tenth, or 5,000, would be about the number of seat-holders in the (nominally) parish churches of that city. The actual number of attendants in those churches on the census Sunday in 1851 was only 17,000 out of 300,000. In London and other large populations, the class excluded by appropriation is proportionably larger. Statistics prove that, except in a few country parishes, this exclusion is the rule. The magnitude of the danger of this state of things need not now be urged. The subject has been, in every form, pertinaciously forced upon an indifferent public.

Out of this state of things arises the claim which has been made for ten years, throughout England, with the sanction of many great names in Church and State, for restoring the ancient freedom of parish churches.

The precise question between those who advance this claim and those who oppose it, may be stated as follows:—

1. With respect to churches in which there are as many pews as families in the parish, no question need be raised. It is to parishes in which, with, say 100 pews, there are 200 families, that the advocates of freedom of worship direct their attention.

2. By far the greatest part of the population are in parishes each having more than 200 families, and a church containing, say, 100 pews or 500 sittings (exclusive of seats for choir and schools).

3. It is claimed that the church of each of such parishes is by law, and always till lately was, and ought now to be in practice,

free to all those families alike. To this claim it is replied, that the present habit of appropriation ought not to be interfered with, and that the proper remedy for the alleged injury to the unpewed families by such appropriation is to build a new church.

4. Admitting, then, that existing pewed churches cannot be meddled with, and passing by the impossibility of getting money for a new church in most parishes, the great cost of building and endowing a church, and the injustice to so many millions of being made to wait until the required thousands of new churches can be built; suppose that in some parish having the Ecclesiastical Commissioners' limit of 4,000 people, or 800 families, the existing church being appropriated to 100 families, a new church is to be built and endowed for the remaining 700 families.

5. At this point alone the claim for freedom of worship is practically made; and the question between its advocates and opponents arises: Shall the new church be appropriated to 100 out of the remaining 700 families, or shall it be left absolutely free as a highway to every one, the poorest as to the richest, of these families? This question, and this question only, is one which presses for solution by Church authorities and the Legislature.

These explanations are necessary, because the true question at issue is scarcely ever discussed or brought fairly out. Singular confusion has, indeed, in various ways, been introduced into this controversy.

I. The question is treated as simply, whether it is more or less convenient for each of the hundred families in a parish to have its own seat; the real question being whether it is just that the supposed convenience of a hundred families should be consulted at the expense of excluding another hundred, or all the rest of the parish, from regular attendance at public worship. For, if an appropriated seat is necessary for regular worshippers, those who have no appropriated seats cannot be regular worshippers.

II. The question whether the parish church should be free, that is, to all alike,—or appropriated, that is, to a minority,—is solved by the ingenious theory that "appropriation" means "freedom," and that the same church, or the same seat in a church, may be "free but appropriated." Whereas, appropriation is the reverse of freedom, and freedom can only mean the entire absence of appropriation.

III. There being in practice two ways of arranging worshippers, the modern plan of appropriation, and the old plan of allowing worshippers to place themselves, churchwardens desirous of knowing which plan to adopt sometimes receive the Delphic response, that it is their duty to "seat the parishioners," a phrase which may include both, but certainly excludes neither of the two plans of arranging worshippers.

IV. It is common to justify the appropriation of nearly the whole of a church to the well-to-do minority, by the statement that the churchwardens have absolute authority to seat the parishioners;

The fact being, that this is the function and authority of the ordinary, and that the churchwardens have no power except that which is conferred upon them by the ordinary as his officers. But they are also bound as officers of the parish to protect the common rights of all the parishioners to their parish church, as to parish charities or other parish property.

V. It is asserted that they are bound to appropriate the seats, that is, all the seats—although in fact there is scarcely a church in which there are not some seats unappropriated; and that the wardens are bound to seat the parishioners, that is, all the parishioners; the gist of the question being, What is the warden's duty where the number of parishioners exceeds the number of seats?

As the chief object of this Paper is to correct some misapprehension as to the law of the subject, it is not deemed necessary to enter into any lengthened discussion as to the abstract expediency of appropriation. Nor can any proof be now needed of the mischief and injustice of the existing system. For, on the one hand, the case in support of free seats is completely acknowledged by opponents themselves recommending free services and free seats in new churches; and the absolute freedom of theatres and concert-rooms, which they would substitute for the people's own parish churches.

As the advantage of free seats is thus acknowledged by the advocates of appropriation, so they cannot but acknowledge that the advantage, if any, of appropriated seats is confined to those who occupy them. But there never was any monopoly or usurpation which was not supposed to be advantageous to those who enjoy it. The only possible question is, whether the monopoly is good for the rest of mankind. Now, assuredly, no one contends that it can be any advantage to the majority of the parishioners that their parish church should be appropriated to a minority. The utmost that can be asserted by the most selfish or prejudiced of the minority is, that the advantage to him more than outweighs the injury to the rest of the parish.

The alleged evils of free churches are not found to exist in practice. The inconveniences supposed to be produced by absolute freedom are not really produced. As indeed, churches have been thus free in most Christian countries from the earliest times to the present, it must be admitted that a system which has been successfully tried in every state of society without producing any evil results, cannot or need not fail, or produce any evils amongst ourselves.

The objections to freedom of worship commonly heard, are either (1) self-contradictory, as when it is said, (a) on the one hand, that the poor will not be brought to church by free churches, and on the other, that if churches are free the people will "surge" into them. (b) Now, that "respectable people" will be driven away from free churches, and then, that they will flock to free churches

and elbow out the poor. (c) Now, that an adequate number of free seats should be secured for the poor, and then, that the poor will not come to free seats, but will have appropriated seats. (d) Now, that the wardens are bound to protect the parishioners from strangers, and then, that the wardens are bound to unseat nine-tenths of the parishioners, and treat them as strangers, in order to seat one-tenth. (f) On the one hand, that the rich would be annoyed in free churches by "unseemly juxtaposition" with the poor; and on the other hand, that free churches would be of no use to the poor, because they would not go, for fear of sitting near the rich.

(2) Some objections to free seats apply in a greater degree to churches in which, say a third of the seats are free, than to churches in which all are free. Yet no one ventures to suggest that in a parish of 500 families all the pews should be assigned, and none left free for the vast majority. But if there is danger, *e. g.* of the parishioners being crowded out by strangers, all the seats being free, how much greater that danger when the space available for strangers is so much less. If the warden's function of seating parishioners is duly performed, by letting them come in and place themselves in free seats, it is equally performed, whether these free seats occupy a sixth, or half, or the whole of the nave. And if this mode of executing the office of churchwarden is derogatory to its dignity, it is not less so in the Liverpool parish churches, where half the seats are free, than in many cathedrals and old parish churches, wherein all the seats are, and have always been, entirely free.

(3) Some objections are purely matters of liking. A person accustomed to a family pew, with its domestic conveniences, deems it a sufficient justification of a system which un-Christianises the bulk of his neighbours "that he likes his own pew." As if in a besieged city an equal partition of food, leaving a small supply for each, one should say that he preferred eating as in time of plenty, to sharing with his comrades.

(4) Some alleged inconveniences are purely exceptional, as the possibility of dirt, smell, and vermin. There being also a like possibility in a pewed-church; and it being notorious that persons who constantly attend free churches scarcely ever experience any annoyance.

(5) Some objections to freedom apply more strongly to the pew-system than to free seats; as those about "knowing where to sit," and "families sitting together." True, that 100 families may be arranged by appropriation in 100 pews, but the other families in the parish cannot sit together, or know where to go, and any of these that do come must separate into the vacant spaces which chance to be left by the allottees, no one beforehand knowing where. But if the whole church is free, each family coming earlier for the purpose, if large, may find vacant seats together, and the interstices being filled up by late comers, not needing to sit together, it will be found that the church-going members, not of 100 but of

200 families, will have known "where to go," and will, as a rule, be enabled "to sit together."

It may be proper to obviate other objections sometimes heard, by observing that no advocate of the ancient system of freedom of worship, as such, need object to any arrangement made by churchwardens for protecting the whole body of parishioners in enjoyment of their special rights, as in watering-places, either by reserving a lock of seats for their use in common, or by tickets, or other means, to facilitate their pre-admission. And it is clearly within the churchwarden's province to reserve seats for the schools, or for the use in common of all aged and infirm worshippers, and especially to divide the sexes, either under a fixed rule, or by having separate tiers of seats for men or women, and for families (in common) wishing to be together.

It being established that it is unjust and detrimental to the whole body of parishioners, to limit the use of the parish church artificially to a small minority; that the parish church ought to be free, really and consciously, to every individual of the poorer nine-tenths, as it is to the class usually selected as allottees of seats; and that, especially in the case of a new church for a populous parish, it would defeat the professed object of the promoters, the relief of spiritual destitution, to assign half or all the pews to 50 or 100 families out of 1,000; the question then arises, is such allotment required by law, or is there any legal difficulty in the whole area of the nave being left "free," that is, entirely without actual or tacit appropriation?

This, the law of the subject, it is the chief purpose of the present Paper to lay before the Congress, as fully as the time which remains will allow.

The law of England, with regard to the use of the parish church, by persons joining in its public services, is governed in part by the common custom of the realm, as declared by courts of justice, and partly by Acts of Parliament, which have abrogated such common custom, either generally with regard to certain classes of churches built under their provisions, or specially with regard to churches in particular parishes. Of the latter, termed "Public-private Acts of Parliament," there have been a considerable number and variety, during the "dead age" of the Church, in which they were common. Of late years they are happily unknown.

Of the general "Church Building Acts," it need only be said that they are a bye-word for complicated and unintelligible legislation.

With respect to statutes authorizing either the direct ownership and sale of pews, or, what comes to the same thing, the hiring and letting of pews, though not much can here be said, it is proper to observe,

1. That there is nothing in any of those Acts which expressly authorizes the reservation of seats for their quasi-owners until the end, or the beginning, or any other period of the service.

2. There is nothing in those Acts to oust the absolute control of the Ordinary, or his officers the wardens, in any case where their primary duty of seating the parishioners applies, *e. g.* if at a reasonable time before service all the free seats are full of worshippers, and a parishioner enters and asks to be seated, the churchwardens have no right to keep him one instant standing or sitting in the aisle, but are bound to put him at once, and in default thereof, he may put himself into a seat, notwithstanding the probable coming and consequent exclusion of the quasi-owner of such seat.

A recent case (itself a proof of the great change in public opinion) upset the right to vote for a pew made a property by statute, and impliedly decides that this gives only the right to use the seat without permission of the Ordinary or his officers, if the seat is vacant, and not to have it kept vacant for the quasi-owner.

The great importance of this position is, that any clergyman, with the consent of his wardens and a reasonable support from his parish, by issuing proper notices and by judiciously proceeding under proper advice, may throw his church open, in theory at least, irrespective of the Act of Parliament. No inconvenience need arise from this, for it is usually found that where a certain number of families, with or without law, show their desire to monopolise a church, the bulk of the poorer classes absent themselves. They are too independent to come where they see that they are not wanted.

The Common Law, to which our attention will be confined, still prevails as to most of the old parish churches in England. It is a well-known rule that the Common Law cannot be set aside, or altered, except by express enactment. Even the apparent intention of an Act of Parliament will not suffice; only an express declaration that the law shall be changed in a certain particular avails to change it. Nor can the decision of a court, or of any individual administrator of the law, or any modern or partial purchase, be set up against that ancient and immemorial custom which constitutes the Common Law.

A court cannot decide anything against the universal custom; it can only apply the Common Law to the special circumstances proved in the case before it. Even if a decision seems to conflict with the ancient custom, its real conformity therewith will be discovered by a more careful consideration of the words of the judgment or the circumstances of the case.

The general law with respect to the rights of parishioners is ascertained (1) by the fact of that which has been the earliest and immemorial custom; and (2) by judicial decisions or dicta, clearly referring to such custom or Common Law.

No custom is good, no rule of the Church is a point of the ancient and present Common Law of England, which cannot be proved to have had its origin since the time of Richard I.

The courts from whose decisions the Common Law, as distinguished from Statute Law, with respect to the appropriation of seats in churches has to be ascertained are:—

1. The Court of Queen's Bench, which has paramount authority in all causes affecting the rights of parishioners, and the acts and duties of the wardens as officers of the parish. As such officers they are the representatives of the parishioners and guardians of their interests, irrespective of and previous to being admitted by the Archdeacon as officers of the Ordinary. It is only in this latter capacity that they have to obey his instructions, and that only so far as shall not conflict with their primary character and higher duty towards all the parishioners alike.

2. The Court of Chancery interposes where law might otherwise override equity, to prevent injury for which, if done, due compensation cannot be obtained afterwards by action.

3. The Ecclesiastical Courts, or courts appertaining to the episcopal office in each diocese. These courts have fallen into some disrepute; and if not now, as said by Froude to have been in the reign of Elizabeth, "incarnations of iniquity," have unquestionably perpetrated the greatest national wrong and mischief by authorising the construction and appropriation, contrary to the Common Law, of those galleries, parlours, and other inclosures which block up the heretofore open floor of parish churches, and exclude therefrom the people of the parish. This has been done in virtue of the assumed power to direct churchwardens in their special and secondary capacity as officers of the Ordinary.

It thus appears (1) that the Queen's courts are to protect the common rights of all the parishioners, and the special rights (if any) which some parishioners may lawfully have acquired by prescription or otherwise; (2) that the Bishop's court in each diocese cannot overthrow directly those common or special rights, but may give to the Ordinary or his officers a quasi-legal authority for acts which violate such rights or modify their exercise; but (3) that whatever the Bishop, or his chancellor or warden, may decide or do to the contrary, the rights of the parishioners still exist, but the power of enforcing such rights by legal process is suspended, because, the Ordinary having given authority to overrule such rights, the Queen's court will not question that authority. As by analogy, when Parliament orders its printers to print a libel, this does not cease to be a libel because it is protected from legal proceedings. But other remedies remain. The inhabitants of Berkhamstead, for example, maintained their right to the free use of their common against its attempted appropriation, by removing three miles length of iron railings and by continuing to use it as before. This, the legal and constitutional resort of English free men from the earliest time to the present, when their law courts are corrupt or imperfect, may justly be deemed unsuitable to a church. But, on the one hand, it the more behoves those in authority to avoid occasions for its adoption; and on the other, those who really care for the right to worship God cannot be denied even the duty to use any means, not morally wrong, to resist the invasion of that right. The misfortune has been that



parishioners, not caring for their common right to the parish churches, have everywhere acquiesced in its violation.

The reason that the Queen's courts do not interfere with the proceedings of churchwardens adverse to such common right in parish churches is, that the Bishop has, as incident to his office, absolute discretion in all such matters. A power which he cannot exercise himself he must delegate to another, either *pro hac vice*, or as part of a general system. He may revoke such power, or qualify it at any time. Faculties, which are a formal way of exercising that discretion, do not bind the Bishop himself, that is, may be recalled at pleasure. They do not bind the parishioners, nor hold the warden as their officer to any action opposed to their common right. For even if the Bishop's court could punish the warden for action properly taken against its decree to protect such right, it could not compel him to action in order to defeat the right, as by reserving places which are common to all the parishioners to a tenth part of them. The propriety of the exercise of that discretion by the Ordinary or his officers is determined by the Bishop's court. But although that discretion may be exercised in a manner clearly contrary to the Common Law—now in one way, now in another way, in the same parish; in this way in one parish and that in another, in the same diocese; and in the most different manner in different dioceses—this diverse exercise plainly cannot alter in the least that which is the one Common Law, the same inalienable common right of all parishioners, the free use by all alike of their parish church. For them—all of them—all alike—the parochial system exists; and their common right remains, although without a remedy in the Bishop's court, and although, this being the proper court, no other court will interfere. It rests with the parishioners to ignore the attempted derogation of their undoubted right, and with the wardens to abstain from interfering with their exercise of that right.

An elaborate examination of the cases as to the right to seats in churches would here be out of place. Nor, indeed, is any lengthened statement necessary of that which is unquestionably now, as it was in the earliest times, the law of England, and the legal duty of the Ordinary and his officers. The following are some of the express declarations found in text-books on the subject:—

“Of common right, the soil and freehold of the church is the parson's; the use of the body of the church, and the repair of it, common to the parishioners.” (Gibson's *Codex*.)

“The use of the body of the church is in common to all parishioners.” (Ayliffe's *Parergon*.)

“By the general law, and of common right, all the pews in the parish church are the common property of the parish. They are for the use in common of the parishioners, who are all entitled to be seated, orderly and conveniently, so as best to provide for the accommodation of all. And every parishioner has clearly a right to

seat in the church without any payment for it." (Sir John Nichol, in the case of "*Fuller v. Lane*.")

From these statements, it necessarily follows that, as church-wardens have no right to limit, to any extent whatever, the liability to church-rates, so they have no right to limit the use of the church to any particular section of the parishioners; and that to assign to certain number of families, who say they will be "regular worshippers," any more right than any others have, is as much a violation of the parochial system as to abolish church-rates, and to introduce the modern congregational system of pew-rents. Renting, indeed, is the necessary corollary of any assignment of seats; for whatever is worth a man's while to have it is worth his while to pay for.

There are two cases in the books; one, the earliest on record, decided in 1493, which declares the Common Law as it had then been from time immemorial, and as it is now precisely unchanged except as to new churches, under Acts of Parliament). This case expressly decides that "the church is in common for every one," and that "no place is more for one than another," except in the case of prescription," which ousts the authority of the Ordinary and his officers.

In the other case, one of the most modern, it was expressly declared by Lord Stowell, one of our greatest judges, to be the ecclesiastical as well as the Common Law of England "that every parishioner, rich and poor, has an equal right to be seated," and that, in seating the congregation, the convenience of all is to be considered—all, rich and poor, without money and without price."

If language has any settled meaning—which, in the face of the extraordinary use made of it, it sometimes seems hazardous to affirm—these five independent statements of the law can only be taken to mean that condition of things which prevails, and has always prevailed, for example, in Manchester parish church, from a period long before any appropriation of seats was customary: this freedom, which has within the last ten years been restored, for example, at Nantwich, and has been adopted in modern churches, at St. Alban's, and in cathedral services.

Against this overwhelming weight of authority and reasoning in behalf of free parish churches, all that can be alleged on behalf of the pew-system, as even legally permissible, is, that there is some ancient rule of the Church "for the wardens to select a certain number of families, according to their degree,—or, as we might now say, according to property or income,—and to assign to each of those families the right to have reserved for them, and to consider theirs, a certain compartment or place, for a year or more; the usual limitation to such tenancy being until the pew has been so often or so long empty as to justify its transfer to another.

Is it possible to reconcile this, the mildest way of putting the assignment of seats," with the language in which the ancient rule and custom of the Church has been just described?

There is, indeed, in the oldest case above referred to, a phrase

which must not be overlooked. After distinctly declaring that no particular place in a church is for one person more than another, except by prescription, which overrides the general law, the judge adds, "perhaps the Ordinary will appoint to the gentlemen a place convenient for them, and for the poor also convenient places."

This clause declares the undoubted discretion of the Ordinary to make a certain arrangement where circumstances require it. It does not lay down any rule or law that such arrangement shall be made; and there is nothing to indicate that more is meant than the appointment of a certain part of the area for a certain class of persons. This phrase is plainly the same in meaning with the phrase, "seating parishioners according to their degree." Neither phrase imports more than that which we affirm, namely, that in any arrangement of worshippers which the Ordinary may think fit to make, the interest of every class of parishioners shall be duly and equally consulted.

Another allegation more than once made at Church Congresses is, that one of the Canons of 1603 requires such appropriation of pews to families every Easter.

To this no other reply can be made than (1) that, historically, no such appropriation was ever, as a rule, made at Easter, or at any other time; and (2) that there is in the Canons no authority for, or allusion to, any assignment whatever. On the contrary, the four or five Canons referring to the wardens' duty to the parishioners, in the matter of church-going, distinctly define that duty as applicable to all the parishioners alike.

It was said, or assumed, in a question put to a witness before the Ritual Commission (*Report*, page 39, Q. 1454), that there is a "general law of the Church" which requires to be set aside "for what are called free churches." But where, if not in the quarters already examined, can such "general law" be found? For, admitting that some of the cases seem to imply a power to appropriate seats, there is no case which expressly decides that such power shall be exercised in any church, still less in all churches; none that it ought to be exercised in favour of a minority of the parishioners to the exclusion of the majority, nor that pews may be assigned to families as such, nor reserved for them till the service begins, or any other time.

The duty of the Ordinary with regard to new churches in populous places is clearly deducible from the foregoing statements of law. In old churches, it cannot be denied that the Ordinary has exercised the power of excluding the majority of the people from their common right. He has appropriated all the seats to the well-to-do. He has allowed a few of the largest ratepayers to divide the church into pews, or parlours. He has sanctioned the imposition of pew-rents. The churches in our great towns are largely possessed by non-parishioners, and even the so-called free seats have almost everywhere been appropriated.

If the Ordinary has, by himself or his officers, the power to

late—as is clearly done in all these ways—the undoubted Common Law of the land and the rule of the Church, it cannot be doubted that he has at least the same power to enforce such Common Law and rule, even against the wardens, by preventing, in new churches, any reservation or appropriation of seats to some more than others of his parishioners.

As no one would dream of contending that because the parish churches of, for example, Ludlow, Doncaster, and Bowden, are pewed with the express or implied authority of the Ordinary, therefore the pew-renting of parish churches is the “general law;” it is equally a mistake to suppose that the appropriation of seats, wherever general it may have become under the same authority, is not of the law.

Lastly, the special duty of churchwardens is supposed to be to assign pews to families. The notion of a free parish church, as deduced from the practice in ancient and modern times, in Manchester, Nantwich, and elsewhere, is said to derogate from that duty and degrade the office.

But, it is submitted, the question is not what the ideal dignity of particular officials, but what law and the Church’s rule and the fundamental principles of the parochial system, require.

The wardens are required to seat every parishioner, one as well as another; and this law and duty of the wardens applies equally:—

- (1) To the “free seats” in a church partially appropriated.
- (2) To all the seats at a free service in a pewed church.
- (3) To churches in which men and women sit apart.
- (4) To churches in which every family in the parish has a pew of its own, square or oblong, high or low.
- (5) To churches where the extent of population renders this impossible; families numbering double or ten times the number of pews, and where therefore the utmost use is made of the church by frequent services and allowing the parishioners to take, as they come, to any service, any places then vacant.

In all these churches the phrase “seating the parishioners” equally applies to the duty performed by the wardens. Can it therefore for a moment be contended that that phrase necessarily means the permanent assignment of seats to families?

If the law was not in Saxon times for the wardens or guardians of a parish to give families pews of their own, this cannot be required now. If it never was the function of wardens to “assign” or “appropriate” seats before the Reformation, it is not their necessary function since. The law is the same, and therefore the special duty of wardens is precisely as it was 400 or 800 years ago. This duty is still observed in practice almost universally in other churches of the Christian Church. There can be no legal obstacle to its being gradually restored in our own.

If the law required the assignment of seats, it would equally exclude any “free seats” or “free services.” If the law is

observed by the churchwardens allowing one-third, one-half (as required by the Incorporated Society), or four-fifths (as in the case of Mr. Walter's Church at Bearwood) of the seats be kept free or unassigned, the law cannot be violated by their allowing all the seats at all the services to be free or unassigned.

If the churchwardens, as no one doubts, might adopt as a condition of assignment that the assignee shall be in his seat five minutes before or five minutes after service begins, they equally obey the law by adopting other conditions; such as that the sexes may sit apart, or that tenant-farmers shall sit—that is, as a class—here, and labourers there; that this tier shall be occupied by persons paying so much tithe, and that tier be left for the use of young unmarried men, as in a curious assignment in 1595 of the seats in Eccles Church.

If the wardens may say to one insisting upon a pew "this is your place, but you must be in it before the service begins," they may equally say, "this seat you shall occupy if vacant when you come; but seats are not to be reserved, nor are cushions, books, or other signs of appropriation allowed, and if you find this occupied, you are to take the nearest vacant place." It would be difficult to show that such a direction by the wardens would not fulfil the ordinary definition of the "assignment of seats." Yet, if such directions were given to all applicants for pews however numerous, without distinction, and worked out with Shylock-like rigour and precision, by wardens honestly regarding their duty to all alike, it might logically consist with perfect freedom of worship in fact and appearance. It would, indeed, do no good to the "assignee," because it would give him only the same right, namely, to occupy a seat from Sunday to Sunday if early enough to get it, which he has without such assignment. Experience, however, proves that no such virtue can be expected from churchwardens. As the thin end of the wedge is invariably followed by its thickest part, the only sound wisdom is to resist the least insertion of so dangerous an engine.

Such, therefore, beyond all question is the law of free parish churches. The law is as clear now as at any previous time. The practice is in abeyance in many churches. In many churches it has continued without interruption till now. No alteration in the law therefore is desired by those who advocate merely the restoration of the ancient freedom of parish churches. All that the most lengthened and profound consideration of the subject has enabled them to recommend is, that a cheap and easy remedy should be provided for "aggrieved parishioners."

Nor can the Ecclesiastical Commissioners be any longer allowed to encourage, as they now encourage, that which the Bishop of Worcester termed the abominable system of pew-rents in parish churches, or to refuse to the founders of free churches, as the Commissioners have refused, the insertion of words declaring them to be free, in the conveyance of the site.

This subject in any of its bearings is far from exhausted. A complete answer, it is believed, has been, and can be, furnished to every possible objection to the principles here laid down. In conclusion it is only necessary to remind your Lordship that the question (as was stated in the outset) is, not whether all churches with or against the sanction of the Ordinary shall be at once made free—that is, unappropriated, and for the use in common of all the parishioners, rich and poor—but whether in new churches, or in any church where all are willing to adopt the rule of first come first served, with the full sanction of the Bishop, there is, or is not, any canon, ancient rule, or general law, inconsistent with such freedom, or which requires in a building, the common property of the parish, the necessarily unjust and injurious preference of one set of parishioners—and those the least needing religious instruction—over the poorest and most numerous, least instructed, and every way worst-off residue of the parishioners.

#### DISCUSSION.

The Rev. W. WILKINSON, D.D. (Rector of St. Martin's, Birmingham).—I have been requested to speak on the subject of the preceding Paper, and I say at once that I believe there will be no difference of opinion between myself and any member of the Congress, when I affirm that there ought to be no distinction between class and class in the appropriation made for convenience in the public worship of Almighty God. (Cheers.) We ought to have respect to the wants and wishes of the poorer parishioners as well as of the richer. Any arrangement that necessarily excludes the poor from the service of the Church must certainly be most disadvantageous. We have, therefore, to inquire, in the first place, whether the appropriation of sittings necessarily excludes the poorer classes, and whether, if the church were large enough to meet the wants of all the parishioners, it would not be desirable and convenient to appropriate certain seats to the poor as well as to the rich, and endeavour to secure by such appropriation a constant, regular, and habitual attendance at Divine service. From my own intercourse with the poor, and from what I have observed of their habits, I believe they are anxious to have their own particular sittings and to occupy their own particular places. I have known cases where a person has been in the habit of occupying a particular seat, and, on entering church, and finding that place occupied by some brother parishioner, has been ready to say, "That is my seat," although there had been no appropriation, and he had no right to make such an assertion; but still such a circumstance indicates that their feelings and desires are in favour of appropriation. ("No, no.") The question is not merely a legal question, but (as the latter part of the Paper just read admits) a real practical question, as to how we can best meet the wants, wishes, and convenience of all classes of parishioners; and as all are agreed that some appropriation must in all cases exist—"No"—the real question is, how far should we carry it out? ("No.") I reaffirm that in every case there is a limited appropriation. ("No, no.") Is there no appropriation for the officiating minister and the choristers. (Cries of "No." "They are not the congregation.") I maintain that they are members of the congregation, and that it is convenient for an orderly arrangement that the choristers should know where to go, and go to the place assigned for them. The real question is, how far should we carry that arrangement, for there have been arrangements in many churches not only contrary to the general principles laid down in the New Testament, but injurious to the best interest of the Church. ("Oh, oh.") It is most disadvantageous that free sittings should be placed in some dark position in the church where people can neither see nor hear. (Hear.) If any one need a better place than another for hearing or seeing, it is the poor man. (Hear.) There-

fore if it is necessary in making arrangements to assign a certain number of unprinted free sittings, let them be in the best place. (Hear, hear.) The previous has not referred to village churches, but to the great towns, and of the right parishioners to a seat in the parish church. But if there be any special attention musical or oratorical, and the free principle is adopted of "first come first served" could the area of the church in populous towns be preserved for the use of parishioners? I maintain that it is only by appropriation that seats for the parish can be preserved. (Hear, hear.) But, at the same time, the appropriation ought carefully and judiciously carried out, and limited, and a certain number of sittings unappropriated, because there will always be a number of accidental attendants whom some unappropriated sittings are desirable. But with respect to the regular, and habitual attendants, it is desirable, as a rule, that sittings should be regular. There is one great advantage of the system of appropriation: it enables a clerk to know where to look in order to ascertain whether a certain member of the congregation be present or not. There are also some abuses in the appropriation. It is an abuse when those to whom the seats are appropriated suppose that they have a vested interest in a certain place, and that it should be at all times reserved for them. Appropriation should go no further than till the commencement of service. As soon as Divine service commences then all unoccupied sittings should be filled. (Hear.) That is the custom adopted in my own church; and I was to find, on entering upon the rectory of St. Martin's, that such a plan had previously adopted by the churchwardens. So that it is appropriation for order, appropriation for exclusion that I advocate. (Cheers.) Moreover, there are difficulties in the adoption of the unappropriated system. Are we to have the sexes separated? (Cries of "No," and "Yes.") If the sexes are separated families will be divided; and if the sexes are not separated, how is it possible for a lady with a school of forty or fifty young ladies—(laughter)—to have charge when they are scattered up and down a large church with free and unappropriated sittings, while in the same church a boarding-school of young men might be in like manner. These are practical questions. (Cheers.) I believe it is desirable that husbands and wives, parents and children, whether rich or poor, sit together. (Cheers and interruption.) I maintain, therefore, that appropriation is desirable. (Renewed interruption.)

The CHAIRMAN.—One inconvenience of these interruptions is that they interrupt the speaker of a portion of his time, and that he must be indemnified for it.

Dr. WILKINSON.—One minute more! I think there are cases in which the system of non-appropriation may be very desirable, but let common sense and prudence dictate the best arrangement for the worship of Almighty God by the rich and the poor may meet together before that God who is the Maker of all. (Cheers.)

The EARL OF DARTMOUTH.—I hope I shall not have to claim the privilege of demerit, although I rather favour the views of the minority, and of the character of a rather old-fashioned country gentleman. (Cheers.) I, however, an advocate for square pews, which, indeed, are simply abominable, is, however, some good in everything; and when the squire closes his eyes—not in sleep—(a laugh)—for no one ever really goes to sleep in church, but has that appearance—the square pew would save the more unsophisticated congregation from so pernicious an example. (Laughter.) Although I, to the fullest extent with previous speakers—perhaps Archdeacon Denison will demerit presently—(cheers)—in the desire to see the privileges and the blessings of the Church of England extended to all classes of the community—(cheers)—at the same time I must remind earnest, zealous advocates for Church extension, that they must not do things as they are, and not with things as they would have them. In a neighbourhood, or in any of the great towns, when a new church is built, they must not adopt a better system than the free and open system. But where you find an old-fashioned country parish, where you find old rooted ideas and associations might even go so far as to say prejudices—there you must remember a saying which was wiser than any, who set examples of worldly wisdom as well as of his conduct, when He told His disciples that new wine must not be put into old bottles. (Cheers.) I cannot help saying that in country parishes there are very many bottles indeed—(a laugh)—and I cannot refrain from reminding you that the people are brought up in the belief that the pew must go with the house, and that they inherit the pew from those who have gone before them, their fathers and forefathers who bought it with good money, and the new system comes down upon them and says, "Go out of that pew and make room for your own labourers," you

of the middle class alienated from the Church of England. (Cheers.) This perhaps seem an extreme view, but I have had some experience in country places, and I believe it to be a true one. To return to the subject more directly to us, I would say that I wish to see all distinctions of rank and position in the name of God thoroughly done away with. (Cheers.) I wish to see the poor equally considered with the rich; and above all, I wish to see the infirm, the deaf, and the blind, amongst the poor, placed in the very best places in the church. (Cheers.) At the same time I do not want to see families divided. I am very fond of children, but I do not believe my fondness would extend to other people's children at church. (Laugh.) We have all of us heard the fearful crash, and it always happens at the sweetest moments of the service, occasioned by a child falling off the seat; and when it happens I would rather it was one of my own than one of somebody else's children. (Cheers and laughter.) As to the remedies for Church hindrances in this year of grace 1877, I do not think they are to be found in legislation. It seems to me that the multiplication of services and the employment of additional curates would be the very best means of remedying the spiritual destitution both of town and country. (Cheers.) But when the regular worshippers are to go to church and find their seats occupied, you may depend upon it that there will be a falling off in the attendance of one class if there is room for another. (Cheers.) Many of you may have spent the Sunday at some time of your life at a watering-place. Perhaps some of you have been at Scarborough on a Sunday, and I remember the race to church which used to take place among the one-horse classes. Now I do not want to see a scramble to the church. I am speaking of country churches, and I believe that there is a growing love for the Church of England, and that where there is an attractive service in the neighbourhood of the great towns, many would be induced by that attractive service to spend the day in the country, and not attend the services at the parish church. It would be an extremely good thing if the parishioners in country places were to go to church and find their seats preoccupied by mere visitors from the town. It would give rise to heartburnings, and difficulties, and dissatisfaction, which would all fall upon the churchwardens; and you make the office of the churchwarden more onerous than it is at present, you will not get the best and most respectable men of the parish to undertake that office, and a Church will proportionately lose thereby. (Cheers.) I will not detain you further, except to make one remark. I admit, with shame and with sorrow, as a member of the Church of England, that there is insufficient room for those who would be worshippers in our churches; but at the same time when it is considered that some of those who would be worshippers must be left outside, is it not unreasonable to expect that those who are regular worshippers, those who have in some instances contributed out of rather narrow means to restore, and embellish, and support the church, should have a prior claim over the other parishioners? ("No, no.") And I cannot help thinking—it may be a low view of the case—that where a man engaged in business has made a sacrifice, it may be out of rather narrow means, in order to restore, enlarge, and beautify his parish church, he has on that account no claim to a seat in it. ("No, no.") Well, I am sorry you differ from me—I said it was a low view, but you seem to think it a lower view than I do myself. (Cheers.) In conclusion, I must say that I am not prepared at present to support the movement for free and open churches, simply because I want to see order, and an absence of confusion. (Cheers.)

The EARL OF HARROWBY.—I have very little to say, except "ditto," to the speeches of Dr. Wilkinson and Lord Dartmouth. I admit that in many places the pew system is an obstacle to religious life and progress, but at the same time I cannot go the length of Mr. Herford, and hold that the true remedy is totally free and unappropriated sittings. I cannot see how in that case order is to be preserved, or how the parishioners are to be seated. Many London clergymen complain that their churches are inundated with church-goers from a distance, who displace the people of the district. I have seen a letter from the Rev. Mr. Stuart, published in the *Guardian* newspaper, in which he states that the parishioners are excluded from their seats by strangers who go half an hour earlier, and pre-occupy them. This may be very well in the case of chapels of ease or proprietary chapels, but in parish churches the seats are for the parishioners, and not for strangers. I would, therefore, allow appropriation—with or without money, is another question—but not unless each worshipper is there five minutes before service commences. (Cheers.) If men and women make that sacrifice they should be entitled to accommodation before others from a distance; but with a reservation I am in favour of appropriation. If a church will accommodate 600, and there are 600 persons present, no more can be done—open seats will do no more than that. Regular worshippers should have their places to go to—it is too much to



expect that churchwardens should be rushing here and there to seat people, and deciding on the moment where this family, or that school, or these persons, shall be seated. That would not be conducive to the good order of Christian worship. At the same time the pew system is susceptible of great improvement. There should be in the first place no locks—(cheers)—and no doors to pews. What is wanted is a place for public worship, and not a secluded box. Many little acts of accommodation must however come from the worshippers themselves. A regular worshipper should not take the end of a seat as if he would hold it against all comers, but the first who arrives should go to the farther end. (Loud cheers.) I believe that seats assigned to the parishioners give more security for obtaining the objects of a parish church and are more advantageous to the people than all free and open seats. No doubt there ought to be some open seats—(cheer)—and those ought always to be placed in the best part of the church. If I recollect aright, when Dr. Hook was vicar of Leeds, he had the floor of his church entirely free, while the seats in the gallery were assigned, so that he could say to the poor "walk in, and you shall have the best place." (Cheers.) With such modifications the interests of the Church and the people would be, in my judgment, promoted by a limited assignment of seats. (Cheers.)

The Rev. Dr. HINDS (Dean of Memphis, Tennessee, who was received with cheers, said)—I stand here to-day, my lord, in the presence of this large congregation to proclaim the Catholic faith—"God is no respecter of persons!" The revival which has been carried on for the last thirty years in this grand old Church of England is based on the principle that in His holy temple He is no respecter of persons. (Cheers.) How can we maintain that Catholic faith, and contend for it so strenuously as many of us have done, and then from day to day, and from year to year, see Christ's poor excluded from His own holy temples, Bishops, Priests, and Deacons, all being absent on the subject? (Cheers, and a Voice, "No, no!") This is a cruelty unheard of even in the days of Nero—(a laugh)—it is a monstrosity that Christ's poor, when He came to preach the Gospel, should be thus excluded from its glad sound by Mammon. This is a question dear to my heart—one which I have toiled for, prayed for, struggled for, and have undergone much self-denial for, and am ready to do the same again. (Cheers.) It is one of the most absurd and inconsistent things possible that the Church should proclaim the Gospel to the poor and then adopt the means, by pews, of excluding the poor from her places of worship. (Loud cheers.) It seems grossly inconsistent, as well as wrong, to repeat our Divine Master's most loving and blessed invitation, "Come unto me all ye that are heavy laden and I will give rest unto your souls," and then place a barrier, so to speak, to prevent the poor from entering the sanctuaries and holy places set apart by our forefathers for the common worship of all! (Cheers.) What can the scoffing world outside think when the sound of the auctioneer's hammer is heard, and, amidst the fierce contention of rival bidders, knocking down places in the temple of the Lord to the highest bidder? (Loud cries of "No, no!") and some confusion, amidst which the very Rev. Dean was spoken to by the Rev. G. Fraser.) That is the system in some churches in America, but I am glad to learn that no such monstrosity is permitted here. (Cheers, and cries of "Question.") I hope those who contend for free and unappropriated seats in your churches will go on and persevere in their noble efforts until the Gospel is proclaimed to all without distinction, and high and low, rich and poor, princes and beggars, may all meet, without let or hindrance, in God's holy temples, to acknowledge that He who is in heaven is the common Lord and Father of all. (Loud cheers.)

Mr. BRADFORD HOPE, M.P.—I beg to express my great gratification at the turn which this debate has taken. I stand on this platform as one of the surviving soldiers of the primitive anti-pew army—(laughter)—of the Cambridge Camden Society. Years ago we were looked upon as very dangerous and very extreme men, but now we are treated as old fogies, because we stick to what we stuck to then. (Laughter and cheers.) We were the first enemies of the pew system, and the pew system is now condemned by all. ("No!") The anti-pew party, however, is divided into two camps; one is what we may term the wholly open party, and the other the free but appropriated party. One is in favour of no appropriation in any shape or form what ever in any church, and the other is opposed to any property in or lettings or leasing of seats. But these two parties really mean the same essential thing, and it would be a shame and a mistake if one or other of those sections were absolutely to triumph over the other, for the question is one affecting that broad comprehensiveness which is the grand characteristic of the Church of England, of which this Congress has struck the key-note. (Cheers.) There must be differences in most things; especially there must be full licence for differences (within the limits of the Prayer-book) in the style of conduc

of England worship. Some people like services conducted in a very plain, simple manner, whilst others are in favour of grand services, with music of standard; so likewise some prefer absolutely unappropriated sittings, while others know where they can find their place; and therefore the question of seats, and that of other worship details, becomes one of common sense, and must be decided as circumstances require. I agree with the Earl of Dartmouth in most respects; except his *quid pro quo* to the generous layman who had decorated the altar (laughter)—and in another particular or two, to which I will refer later; but that out of the question, it is true that country churches and town churches stand upon different bases. As one born and bred in London, I must say that the church of England in our large towns, or at all events in the metropolis, must be congregational, and not merely parochial. People in London at least must select the churches which most suit their religious tastes and their turn of thought, without being frowned on by the incumbent of the parish in which they live, and therefore it would be a mistake if, in London at least, there were places of worship quite open, and others with appropriation. (Cheers.) In the nave of cathedrals and collegiate churches should be free to all. Under various conditions there are places of worship which should be likewise opened, particularly chapels, while ordinary parish churches must settle the matter for themselves. One church may be "Low," and think most of its preaching, and another distinguished for its music and the "High" tone of its service, while no one neglects its sermons; but each will be thought by some to be the most perfect, then, let all persons, in the name of Christ, work for their own party, in their own section, in their own way. As to the question of the division of the church, I confess I am a convert—(laughter)—although some years ago I was not. (Cheers.) I mean that I am a convert to the permission, not the obligation. There are many cases in which exceptions may be and must be made. The church itself should be quite willing for the practice—it should not be forced to segregate. It would be positively wrong to attempt to make it come back to the old-fashioned couples in country parishes who have gone on all their lives; out of the same Prayer-books; though, at the same time, I believe from observation, that the custom of separation has lingered on much more generally in country parishes, in which pews have not replaced the old 15th century nave which is generally apprehended. On the contrary, in towns where there are perhaps occasionally rather rough congregations and evening services, practical considerations of a moral nature to which I will not now minutely allude might make the separation imperative. (Cheers.) Common sense should prevail in all such arrangements. The objects of both sections who are attacking the same evil being the same, let us hear no more of differences between the wholly free but appropriated parties. Let each case be dealt with *pro re nata*, and let the parties unite in one solid phalanx for determined and persistent action against a common foe. (Cheers.)

CANON TREVOR.—I appear before you to-day partly to fulfil a promise made to Mr. Herford some time ago, that if I had the opportunity I would set forth the whole of his theory in half an hour. I have only ten minutes now, but more than sufficient, as his own Paper has thrown overboard more than half the speeches of the noble lords and the reverend gentlemen who have got rid of so much more that very little remains to dispose of. It is admitted on all hands that the question does not arise where churches are too small to hold the people of the parish. ("No, no.") Yes! that is what the noble lord has just conceded. He now says himself that the question does not arise where the churches are sufficiently capacious to hold the people; it is only where the population is greatly in excess that we have to deal. In these cases what can be done is to get as many as the church will hold; when the space is filled up no more, as two people cannot sit on the same seat. (Cheers.)

—We can have more services in succession. (Cheers.)

TREVOR.—That is another question. We are now considering what to do in relation to the accommodation of the church. Two modes have been suggested to meet the difficulty. One is, that the churchwardens in such a case, when persons are coming to the church than the seats will accommodate, shall assign the seats to the infowing congregation as they present themselves until the church is filled. The second is, that the people shall appropriate the seats themselves. In fact, they shall act upon the principle of first come first served. ("Oh! cheers.") In either case the church will be occupied by the minority to the exclusion of the majority. It cannot possibly be otherwise where the church will only

warden to provide him with a seat, and he has a legal right to have a seat. If the churchwarden do not provide him with a seat, I know what my friend Denison would advise that parishioner to do. He would advise him to Court of Queen's Bench and apply for a *mandamus* against that churchwarden Denison: "That I certainly should.") And when the church "mandamus-ed," the only answer he could make would be that the church filled by parishioners, and he had no more seats to appropriate. If he had thrown open the doors and allowed the crowd to come in and take of the seats, whether they were parishioners or not, the court in that case soon tell him that he was bound to find a seat for a parishioner in preference to any other person who was not a parishioner. If the churchwardens do not act on principle, the church will become, not as the law says it is, the common property of the parishioners, but of any mob of persons who may choose to come to the church, or whether there is to be an invasion of those common rights by persons who have no legal right to share them. I maintain that every man who pays church-rates has a corresponding right to his share in the parish church, and that the churchwardens are bound to see that the law is observed. The question is whether parishioners have right to the seats in the church to be allotted to them by the proper authorities, or whether there is to be an invasion of those common rights by persons who have no legal right to share them. I maintain that every man who pays church-rates has a corresponding right to his share in the parish church, and that the churchwardens are bound to see that the law is observed. A more unfortunate illustration heard than that which Mr. Herford has given us on this point. A church has a common charge on the parishioners, but it is levied not in the lump but by assessment of the parishioners; and as the parishioner bears his personal common charge for the support of the church, so he has a perfect right to share in the common privileges of the church. We have in York an ancient custom in certain common pastures which are the property of the freemen. They mean that every man may turn in his beast when he pleases. But the freemen have their pasture masters in the several wards, who are trustees of the common, and they allot the use of it to individuals according to their legal claim. It is daily so administered in the courts. Mr. Herford has chosen to compare the appropriation system as the pew-system, and he has thus actually the very reverend Dean that our churchwardens put the seats up to auction, and people do in America. But the real question is, if you determine to throw the churches free, without charge or payment for the accommodation provided, you must first to accommodate the parishioners, to whom the church belongs, and then immediately afterwards said that the poor should be respected.

is that it has not fulfilled the purpose for which it was endowed by the Act; that the congregations are chiefly persons from a distance, and restrict it to their own particular parish the church would be almost empty. The speaker states, in his evidence, that this is partly caused by the church having been appropriated as a free and open church, and that he and his churchwardens feel that appropriating the seats according to the Common Law of England. (Cries of "No!" and "Time.") There is another church, that of St. Barnabas—(cheers) the objects of a church are really and practically attained, but the incumbent shows that appropriation is necessary, the men are placed on the one side and the women on the other. (Cries of "No, no," and disapprobation.) The speaker likes to hear things called by their right names. Then there is some objection in that church—(Cries of "Time," against which the speaker persists vainly until, the bell indicating the time was expired, he resumed his seat.) INCIDENT.—There are two subjects set down for this afternoon, and the

## THE OFFERTORY.

REV. G. FRASER (St. Mary's, Wolverhampton) read the Paper:—

Of the revived doctrines and usages of the Church of England within the last thirty years, there is not one which is more familiar to the majority of her members than "the Offertory." But I think that we ought to be clear as to what it means. It means the "offerings" which are made in the most solemn act of worship, rather than the sentences of Holy Scripture which are read by the priest, and which in strict ecclesiastical phrase is "the Offertory."

The misapplication of the word is to be regretted, as it has lessened in the minds of many persons the solemn importance of this essential preparatory portion of the service in which we are engaged. "Although we be unworthy, through our manifold sins, to offer unto God any sacrifice," yet, as "our bounden duty requireth us," we are about to present unto Him our great peace-offering, the Christian Sacrifice of thanksgiving; and to plead with confidence in the merits and death of our Lord Jesus Christ; that "through His precious blood, we and all His Church may obtain remission of sins, and all other benefits of His passion." That we may be accepted of Him, with His grace and heavenly benediction," we who are the Father in and by Him, must, through Him, offer up our souls and bodies, to be a reasonable, holy, and unblemished sacrifice unto God." (Communion Office.)

The offering of our souls—our will, affections, desires, and powers, wholly inward, and has no outward expression, but words, and awe; which cost us no self-denial or self-sacrifice. The offering of our bodies—our strength and vigour, our energies, and powers, which are exercised through the members—finds expression in the gifts which we present unto God; which we have as our property, by toil and labour, under His blessing. We should willingly give back to God, that which we have wholly received from Him, and by an act of self-renunciation, give a practical proof of the earnestness of our self-dedication to God. Our offerings, in this sense, become an objective portion of ourselves, since, in order to obtain them, we have expended a part of the vital energy

of the body. The measure of our offering must be in accordance with God's rule: "Every man shall give as He is able, according to the blessing of the Lord thy God which he has given thee" (Deut. xvi. 17). It must be an entire gift; no part thereof must be kept back. It must express a complete offering of our bodies, and not a part thereof only. It must be a free-will offering, made according to the ability of that state of life unto which it has pleased God to call us, and the means with which He has endowed us. No defined amount can be fixed by others; each will regulate his offering, rather by his sense and estimation of the relation in which he stands to God, than by a stereotyped sum which shall remain unalterable. The pecuniary value of the gift is of no account in God's sight, whether it be great or small; the self-denial, the self-renunciation, the self-sacrifice, signified thereby, is the standard of His judgment and approval, of our moral fitness to approach Him in that Holy Sacrament.

Our offering is—1. An acknowledgment of the sovereignty of God. That He is the Creator, Governor, and Preserver of all things. That the earth is the Lord's, and all that is therein. That the silver and the gold are His, and the cattle on a thousand hills. That we live, and move, and have our being in Him. That the course of our life is ordered after the counsel of His will. That we are absolutely dependent upon Him for the supply of our need, and for the preservation to us of what He has given to us, whether to soul or body.

2. It is an act of homage to Him, as our Lord and King. We are the subjects of His kingdom. Where and what we are therein, and the work we have to do, are His appointment. The talents we possess, whether of mind, body, or estate, are committed to us by Him, to be used in His service. We are wholly His, in Christ Jesus,—body, soul, and spirit; and we draw near to Him, bringing gifts, with thankfulness and adoration, ascribing to Him the glory, which is His due from us.

3. It is an act of self-surrender, by which we lay ourselves at His feet, tendering to Him our whole life for His acceptance. We offer not merely the gift we have presented, but our whole wealth, riches, and possessions. Whether it be much or little, we, in that offering, surrender our all to Him; we yield up to Him our souls and bodies, by which, through His blessing, we have acquired what we hold.

The spirit of the offering is expressed fully in the words of David, king of Israel, on a like occasion, "Blessed be Thou, Lord God of Israel, our Father, for ever and ever. Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is Thine; Thine is the kingdom, O Lord, and Thou art exalted as head above all. Both riches and honour come of Thee, and Thou reignest over all; and in Thine hand is power and might; and in Thine hand it is to make great, and to give strength unto all. Now, therefore

our God, we thank Thee, and praise Thy glorious Name . . . for all things come of Thee, and of Thine own have we given Thee" (1 Chron. xxix. 10—14). This is what is meant by what is popularly termed "the Offertory," by which people understand "the offerings" made while "the Offertory" is said. It is an essential preparatory portion only of the great Christian Sacrifice, and stands in closest relation to it. It is a presentation of gifts to God, who, through that Sacrifice, accepts them and blesses the giver, filling him with grace and heavenly benediction, sanctifying him and all he possesses.

Therefore, the Church of England, in accord with, and following the commandments of God and the practice of the Church of God from the giving of the Law on Mount Sinai, takes from these gifts, "a Memorial," the oblations of bread and wine, and doing as our Lord Himself did, and saying over them what our Lord Himself said, offers unto the Father the Passion of His dear Son Jesus Christ; pleading His merits and death, for the acceptance of the offerers and their offerings, "not weighing their merits, but pardoning their offences."

The faithful givers of these gifts are now, indeed, blessed in soul and body; made one with Jesus, and He one with them. They go forth from the altar strengthened and refreshed, to do the work appointed them in the world, and to glorify God in their bodies and spirits in all they do, using what they possess—now accepted and blessed by Him—in acts of charity and devotion, for His sake.

To bring presents when we come before God is the earnest desire of all faithful and loving hearts. To be permitted to make Him an offering is the coveted privilege of the child of God, and has been so from the beginning; and our Heavenly Father has sealed that desire with His seal, when, in the giving of the Law, He decreed His observance not as by an arbitrary command, but as granting His favour. I need not rehearse what will be found in Numbers xv. further than to quote these words: "One ordinance shall be both for you of the congregation, and also for the stranger that sojourneth with you, an ordinance for ever in your generations: as ye are, so shall the stranger be before the Lord. One law and one manner shall be for you, and for the stranger that sojourneth with you" (Numbers xv. 15, 16).

From that time, whenever sacrifice was offered by any of the children of Israel, whether it were a burnt offering, or a vowed offering, or a free-will offering, or the peace offering; corn, and wine, and oil, the fruits of the earth, gained by the labour of the body, under God's blessing, were brought by the offerer, and were consumed upon the altar with the sacrifice, either in whole, or in part. The Old Testament, both in the prophetic books and in the Jewish history, bears witness to the continuous usage and practice. The Gospels inform us how deeply it was fixed in the minds of the people, as an essential of sacrifice, that offerings were a requisite accompaniment thereof. "If thou bring thy gift to the altar, and

because Judas had the bag, that Jesus had said unto those things that we have need of against the feast xiii. 28, 29). The practice of the first Christians teaches they considered this commandment to be of perpetual and not merely a ceremonial observance, which was to the sacrifices of bulls and goats. "For as many of them possessed of lands or houses sold them, and brought the things that were sold, and laid them down at the feet" (Acts iv. 34), which has been understood to be done at the time of "the breaking of bread, and prayer." The sinful conduct of the Corinthians, mentioned in St. Paul's epistle to them, gives further evidence to us that the law passed on from the Law to the Gospel; while his exhortation to the Hebrews confirms our belief in its universal adoption: "an altar, whereof they have no right to eat which serve the tabernacle. . . . By Jesus, therefore, let us offer the sacrifice to God continually, that is, the fruit of our lips, giving thanks in His name. But to do good and to communicate for the sake of such sacrifices God is well pleased" (Heb. xiii. 10).

"There can be no doubt," says Palmer (Origines vol. ii. p. 67), "that it has been the universal custom of the Church since the Apostolic age, to offer alms and oblations, to the Lord God. In the writings of the primitive Fathers, and in the Synods, we find this practice recognised throughout the world. We know its prevalence in Africa from the writings of Optatus, Cyprian, Tertullian, and the decrees of the Council of Carthage. In the patriarchate of Antioch its existence is attested by Chrysostom, the Apostolical Constitutions, and Justin Martyr is a witness for Italy; Gregory Nazianzen for Cæsaræa and the Council of Eliberis for Spain; Irenæus, Cyprian, and

Why are so many of our Offertories (so called) starved? What makes the complaint so rife that they do not become larger in churches where the usage has been for some years established? Year after year the amount continues nearly the same, so that the clergy and churchwardens can at the beginning of each year calculate with tolerable correctness what sum shall be apportioned at the end of it to definite objects, which seldom increase in number. Is it not that our people's offerings are made on no right principle, that in fact they are not offerings presented unto the Lord, as a part of our highest act of worship, that they do not enter into the meaning of our Lord's saying: "Give alms as you are able, and behold all things are clean unto you?" (Luke xi. 41, margin.) Let our people be taught what is meant by this service (they are not unwilling to learn), and they will bless their teachers. The Church of England would then have an abundance for the performance of every good work. The endowment of bishoprics, the increased incomes of her clergy, the foundation of needful institutions within her fold, would no longer be her unaccomplished desire. It should then be said of her children's spiritual condition, as it was said of the first Christians' temporal estate, "Neither was there any among them that lacked." "Distribution was made to every man according as he had need."

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#### ADDRESS AND DISCUSSION.

J. G. TALBOT, Esq. delivered the following Address:—I must occupy one or two of the minutes allotted to me with a few words of personal explanation. I cannot conceive how I have been selected by the Executive Committee to speak upon the subject of the Offertory. Speakers on these occasions, I imagine, have either theories of their own, or else have the results of practical experience to lay before the Congress. But I have no particular theory on this subject, nor any special practical experience. I expect that as these days have been distinguished by an adulation—not unnatural, I admit—of the "working man," so my position here is due to a parallel adulation of that class called the "Christian layman"—who is supposed to be able to speak at any time, and for any length of time, on every subject within the whole range of Christianity. I mention this, because it will show that most of my remarks must be one-sided. Having this duty cast upon me, I thought the best thing I could do was to obtain as much information as I could from others. I accordingly made a public request for such information, and the result has been an amount which exceeded sanguine expectations. I can only give a very small part of this information; but I propose (1) to mention two reasons for which the question of the Offertory is especially important one in the present day; (2) I will mention the result of my inquiries, with some special instances of its success; (3) I will give the special grounds on which I would venture to urge the general adoption of the Offertory.

1. My first reason for which the question of the Offertory at the present time is so important is a disagreeable one. It is the probable loss of a regular income enjoyed by the Church of England for many hundred years. For, although I will not believe I see it, that a great party in the State will consent to what I must call so gross an act of national injustice as the unconditional abolition of church-rates, yet it is certainly probable that this source of revenue will be at least in great measure curtailed. The second reason is an entirely pleasant and satisfactory one, viz. the great increase of Church work of all sorts, which happily in these days has taken place in all directions. We have now-a-days not only to support the fabric and maintain the services of the Church, but also there are a multitude of works for the benefit of the



souls and bodies of the inhabitants of this country, and of the colonies, and of the heathen committed to our care, which tax to the utmost all the resources within our reach.

2. With regard to the result of my inquiries, I may say that there is almost a unanimous opinion of the success of the Offertory system. A great authority on the subject, a right rev. prelate sitting behind me (I mean the Bishop of Rochester), who ought to be speaking in my place, lays great stress upon this—that the parishioners should unanimously (or as nearly so as possible) agree to make a trial of the system for a year. Another point considered of great importance by many of my correspondents is—the use of bags. I myself have no particular love for bags; I have an old-fashioned preference for what the quaint language of the rubric calls a “decent basin”—but this at any rate I would say, “Do not force bags on an unwilling congregation.” A very important point is, that regular accounts should be kept; distinct notices should be given of the purposes to which the Offertory is to be devoted, and statements should be made (the oftener the better) of the amounts collected. I will now give a few instances of the success of the Offertory system. I take first the well-known church of St. Andrew, Wells Street, which may be called the “Madeleine” of London; and here the Offertory last year seems to have nearly reached the (comparatively) enormous sum of 4,000*l.* Next I take the parish of Smethwick, as being near the place where we are assembled; and here I am told the offertory has been completely satisfactory. Then comes Berwick-on-Tweed, which I am afraid I have mainly associated with the special forms of prayer “appointed to be used in all churches in England and Wales, and in the town of Berwick-upon-Tweed,” but here not only is the offertory quite successful in the parish church, but the good example has spread to the other churches in the town, where it also works satisfactorily. I will next mention Gelligar, in Glamorganshire, in which parish I have had accounts of a mining district in which there was no church a short time ago, but where one has recently been built, and where the Offertory succeeds very well. Then I have a return from the well-known watering-place and seaport of Folkestone, Kent, where, after considerable anxiety, the incumbent reports its great success. Kidderminster deserves especial notice, and I hope we shall hear about it from the Bishop of Rochester: there is this curious fact, that the amount collected there has been almost entirely stationary, whilst nearly everywhere else I am told of a constant increase in the offerings. Lastly, I will notice a place, the account of which has touched me very much, named Wigginton, near York. The incumbent thus describes it—“It is probably the least and the poorest parish in which the Offertory has yet been revived: the population is only 350, and we have not even a wealthy tenant farmer. And from the fact of there being sixty-three owners of about 1,700 acres of land, you may at once form some notion of the class of people we have to deal with.” Here the largest coin collected was a crown-piece, and the yearly amount was 14*l.* I have selected for notice places as widely asunder and as different in character as I could, but all the returns are at the service of any lady or gentleman who desires further information.

3. As to my own ideas upon the subject, I would venture, with all respect to the right rev. bench, to suggest that if they would recommend the adoption of the offertory to their clergy, the good effect would be great. The next thing I would say is, let nothing be done against the wish of the congregation—let the offertory be the unanimous (or nearly unanimous) result of a congregational feeling of devotion. I would myself prefer confining the Offertory to the morning service. This I know is not the popular opinion here; but there are these reasons for it. One suggested by my very rev. friend the Dean of Chichester, that there is a fear of too constant begging, and especially from the evening congregations, which are not usually composed of the most devout part of our church-goers or church members. Another, that the offertory, strictly speaking, belongs to the Communion Service. But I would supplement the weekly Offertory by monthly or quarterly evening collections.

I think I have now exhausted all I intended to lay before the Congress, except the two chief grounds on which I urge the adoption of the Offertory on all those parishes which have not yet tried it. The first is, that in this way only do we really get the offerings of the poor, which are specially valuable in the eyes of Him to whom all our offerings should be made; and one of the great sources of the past weakness of the Church of England has been that she has neglected to obtain and consecrate to God the offerings of the poor. I will venture to hope that in future the offertory may be one of the sources of rising and ever-increasing strength to the Church of England, as in this and other ways she becomes more and more—not the Church of the rich, of the middle class, or of the poor—but of all the people. And the last and greatest ground I would urge for the collection of our alms in this way is, that

enables all, whether of their riches, of their mediocrity, or of their poverty, to bring their offerings directly to Almighty God Himself. In the first, the greatest, and the best Sermon ever preached—that on the Mount—our blessed Lord Himself spoke of bringing our gifts to the altar; and I cannot help thinking that we best carry out His intention, and best devote our substance to His service, when in the manner which He suggested and recommended, if not enjoined, we bring our offerings duly and regularly to be presented in the sight of God at His altar.

**EARL NELSON** said—On considering the subject of the Weekly Offertory, the first thing that strikes us—and in a way to humble us very much—is the undoubted fact that the rich laity of the Church of England give far less liberally than the rich laity of any other religious body in proportion. Some may say, as an excuse for not giving, that they have tithes to pay. But you must consider that the tithes are not given by us, but by our ancestors; and I ask, where is the tenth part you ought to set apart on the first day of the week, according as God has blessed you? It is very true that many Church people give to religious societies, or to relieve any hard case brought under their notice through the post, and no doubt a great deal of indiscriminate charity is given in that way. That is one way of giving, but the Offertory of the Church is another thing altogether. (Cheers.) As far as societies are concerned, I will not say I shall decline to advocate the claims of those societies for which I have acted until the system of the weekly offertory be generally adopted; but I am perfectly convinced of this one thing, that the duty of almsgiving will never be fully understood until the offertory is universally established. (Cheers.) I have only to say one word as to my own experience as a churchwarden. The Offertory can be much more easily established than is generally supposed, and would be thoroughly welcomed by the poor, even in such poor places as my own county of Wiltshire. In my own parish, during the Lancashire cotton famine, we established the Weekly Offertory for one year, and on calculating the proceeds, and taking away the largest coins contributed during the year, we found that the contributions from poor people began at 12s. a week and finished at 19s. As far as they were concerned, they were very willing that it should have been continued, but owing to my fellow churchwarden having serious objections, I did not think it right to press it until I had won him over. (Cheers.) This shows the immense importance of the offertory as a means by which the work of the Church may be assisted, and an opportunity given to the poor of contributing. (Cheers.)

The **BISHOP OF ROCHESTER**, who was received with loud and long-continued cheering, said:—On every subject hitherto brought before the Congress this President's table has been covered with the cards of persons anxious to express their feelings or sentiments upon the questions under discussion; but at the present moment not a single card is there. That being so, and so strong an appeal being made to me to say a few words, I address you on a matter in which I have for some years taken great interest; and I shall confine my remarks to "the Offertory." It originated in Kidderminster in this way. That large town was all one parish with several churches in it, each having its own services, its own schools, and its own expenses. For these and other purposes there was a great number of lists of subscriptions in the town. Several persons were charged with the collection of these subscriptions, and it became to them a tiresome thing, and the duty was handed to one and another. At length the churchwardens came to me and said it would be a good thing if we had a collection in the churches every Sunday instead of these outdoor collections. After some consideration I said, "Well, hold a meeting in every vestry, and if you all agree to it I will carry it out." They held their meetings, and after some differences of opinion and discussion it was agreed that it should be tried in every church for one year. (Cheers.) It was so tried, and although there had been a great deal of talk at first about the thin edge of the wedge which was to do nobody knew what, yet at the end of the year not a single person had any kind of objection to carrying it on. It was found to be the true method of collecting the alms, although in some of the churches they used the system of bags and in the others of plates. For myself I think on the whole the secret method will be found the best in the end, and all things will be proved and tried by the end. The other plan may produce larger sums; but our offerings in secret will be dealt with according to that we have, and not according to that we have not. (Cheers.) The chief benefit of this manner of collection is that every child can bring to church its little offering, and so a habit will grow up amongst not only the poorer but the other classes of giving. (Cheers.) Thus it will become habitual, and a principle, to lay aside as each can afford for the service of Almighty God. It is true that at Kidderminster, from the first establishment of the Offertory ten years ago, the sum is almost the same every year, whether the times are

good or bad. We have never got beyond the amount with which we began. I cannot exactly account for this, unless it be that the parishioners think that the sum raised is sufficient to supply all the needs they are called upon to meet; but I hope that as a new generation grows up there will be a change for the better. I cannot suggest any other reason. I really do not know why it should be so. I am convinced that to relieve a hardly pressed community, and to supply those things which it becomes a parish to carry on, no other mode of raising money is nearly so good. (Cheers.) Some observations have been made upon the Bishops not having given their sanction to this mode of collection; and certainly when I was a parish priest I wished that our Bishop would give the authority of his sanction to this excellent system, which might then be likely to extend to other parishes. I conceive, however, that the Bishop had this difficulty about the matter. Although the Offertory is best, and is successful in towns, it may not be so well received in country parishes. In places where the principal parishioners are, like Lord Nelson, in favour of a good Church system, it might be easy; but in many parishes the churchwardens are lukewarm, seeing the principal persons do not like to give in that way. The Bishops, I doubt not, would be glad to sanction the Offertory in towns, although they might not see their way clear to its introduction into the country. There has been a kind of prejudice against it, as a novelty, but that is dying away, and in time it will, I believe, be thoroughly established throughout the country. (Cheers.) We must not forget that the givers are comparatively few out of the numbers who attend our churches. Some years ago a gentleman who was curious in such inquiries collated the lists of subscribers to the different charities of Liverpool, and found that a few persons gave to everything—missions, schools, infirmaries, church extension, &c.—whilst the many gave nothing at all. If we could search out the givers, even when it is done secretly, we should find the same result. Any system devised which should act so as to spread the duty of giving over the whole body, the poor as well as the rich, would be commendable and must succeed. The Offertory contemplates this, and I wish it success with all my heart. (Cheers.) I shall be glad to see it carried out in country as well as town, and we shall then have ample support for many good works which we are now unable to carry on. (Cheers.)

THE BISHOP OF ALABAMA, who was received with cheers, said, I feel a great disposition to say a few words on the matter now before the Congress, because it is one which involves extremely momentous consequences to the welfare of the Church at large. It has been remarked by one of the speakers that a great impetus would be given to the adoption of the Offertory if the Bishops would publicly recommend it to the clergy of their dioceses. Now, I not only do that myself, but I never hold a visitation in any parish without taking the offerings of the congregation, and I do it on this ground. I think it is the duty of a Bishop to see that the people enjoy all the means of grace; and I believe the offering of that which they love most, strive for most, and part from with the most reluctance, is that which is most acceptable to Almighty God. I consider the Offertory then as a high means of grace in connexion with God's Holy Communion. (Cheers.) There is, however, one point to mention which was the object of my rising to address you. I believe that if the act of offerings were always connected with some higher solemnity of worship it would increase very much the appreciation of the Offertory as a means of grace. I lately visited a place where I saw a beautiful church with the home of a sisterhood, schools, and other institutions growing up around it, and all were the proceeds of the Offertory. More than that, the three clergymen who officiated there were supported by the Offertory and they also carried on a training school, under the rector of the Church, for getting and preparing young disciples for new fields of labour. (Cheers.) I want to see done everywhere what is done here,—namely, the offerings of the people brought to God's altar and presented before Him reverently, and with the solemnity of the highest act of Christian worship—(Cheers)—honouring God with our substance and with the first fruits of all our increase. (Renewed cheers.)

ARCHDEACON EMERY. Although I have been accused of making many speeches on this subject, I shall not take up much of your time; but as it is one on which I am not only a theoretical but a practical person, I must make a few observations. I cannot speak as the incumbent of a parish, but I have preached in a large number of parish churches, and have had opportunities of seeing the working of almost all systems—both of free and not free churches, both of ordinary collections and of the Offertory. The two subjects of Free Churches and the Offertory are so connected that I expected they would have been taken together, and I find it difficult to divide them. I cannot say that I am convinced by the arguments of those who have spoken against free and unappropriated churches. It seems to me

that nobody has touched either the law of the land or the law of Scripture. It seems, too, that all would like freer churches, and if we get that we shall soon have our churches unappropriated also. No locks, no doors, no selling of seats, no lines of persons to push by to get a seat—all these are conceded. One thing only appears to have been missed in the speeches of previous speakers—the working man. We have heard a good deal of the poor and the rich, but the working man has been scarcely mentioned at all. It is, I believe, from the working men that we must look in the future for the support of our Church institutions. I am always anxious to induce working men to give at the Offertory; and now I come to that part of the subject. Having no parochial duties, it has been my privilege to plead the cause of charity from many pulpits, or to preach sermons, after which collections have been made for church expenses. I have almost always observed great uneasiness on the part of the clergyman and churchwardens touching a variety of circumstances supposed to affect the amount of the collection. Sometimes it would be the weather which would keep away those who always gave a sovereign; sometimes it would be the visit of a popular preacher to another church in the neighbourhood, and the people would be drained away to listen to him; and it generally happens that from one cause or another a large sum is lost by the absence of those who ought to have been present to give. I have always taken the opportunity to introduce the subject of the Offertory, and have asked "Why do you not have a collection after every service?" Sometimes the clergyman would answer that he would only be too glad; in which case I have asked permission to mention it to the congregation. By this simple process I am thankful to say that I have been the means of introducing the Offertory into several churches in different parts of the country: churches with pews, churches with free seats, appropriated and unappropriated, and in all of them the Offertory has answered well. (Cheers.) The question has recently been discussed at a diocesan conference at Ely, and our Bishop will sanction its introduction provided the clergyman has appealed to the people and gained their consent to the plan. (Cheers.) I believe that if the clergyman puts it quietly before the people, and makes them understand the advantages of a collection every service, instead of the usual monthly or quarterly one, the people will consent to its adoption cheerfully and willingly. (Cheers.) One way to begin it is to collect the Offertory from the whole congregation when the Lord's Supper is administered; and indeed the present system seems almost like an insult to all those who are deprived of the opportunity of making their offerings to God for the relief of his poor, and the support of his ministers. There is abundant evidence of the advantage of this plan; and I heard of a recent instance in which the alms rose from about 12s. to 2*l*. The statistics collected by Mr. Herford show many examples of this kind. At one place, where the alms used to be 7*l*, they reach to 30*l* now that the Weekly Communion is established. At another place (in Buckinghamshire, I believe,) where there is a small and poor population, the Offertory so taken has raised the amount of alms at the Communion in the year from 7*l*. to 19*l*. (Cheers.) There is one particular case in these statistics which struck me very much, in which a large sum has been given, and which has not been like that of the Bishop of Rochester's old parish, but has shown a progressive increase. If I am asked how we are to get it so increased, I reply that our people do not now give as much as they would if they were provided with an unit of giving. The clergy, the churchwardens, and the sidesmen (and I would have plenty of sidesmen,) should form a sort of financial and consultative committee to consider what the clergyman ought to have as well as what the poor ought to have, and then, when they state to the parish that a certain sum is required, the parish will be seen to meet it. Give the people an unit of this kind, publish week by week what they give and how it is expended, and then compare at the end of the quarter what you have received with the amount of the previous quarter, and depend upon it you will get what you require. (Cheers, and a voice, "You are right!") I am quite sure I am right; and if you adopt this practice you will greatly benefit the people by teaching them how much more blessed it is to give than to receive. I have not spoken of the religious aspect of the question, but the people ought to feel that it is their bounden duty to set aside a portion of the wealth God has given them for His service, and to offer it week by week at His altar. (Cheers.) It would teach them better to appreciate that higher and nobler self-sacrifice which brought down our Blessed Lord from heaven to earth. (Cheers.)

The EARL OF HARROWBY.—The movement in favour of the Offertory has, no doubt, very much originated with a party—and that the High Church party; and you all know that, whatever I am, I am certainly not a High Churchman, and I am therefore anxious to be allowed to throw in my word in its favour. Most movements originate in some party, but that alone is no reason for condemning them; and if

the incumbent is given to the incumbent as a return for his own services. With the growing wealth which accompanies that growing population the services of a curate are called for, ought to do what the Nonconformists provide the additional service themselves. The incumbent may feel a pleading for himself, or making himself dependent on his congregation; but to feel no delicacy in pleading for the assistance of a curate. (Cheers.)  
The benediction from the President then terminated the meeting.

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### THURSDAY NIGHT.

### WORKING MEN'S MEETING.

ON Thursday evening a large meeting of working men was held at the Agricultural Hall, which was crammed by an enthusiastic assembly composed of the class for whom the meeting was arranged. The Prelates were heartily welcomed as they ascended the platform. Right Rev. President, as usual, was in the chair. Upon the platform were a large number of Bishops, noblemen, and gentlemen. The meeting opened with prayer, in which the working men devoutly joined.

The PRESIDENT, in opening the proceedings, said—I know you are about to address you to take up your time with another mine, but as the President of the meeting, and as Bishop of the diocese, I am unwilling not to say a few words to you. It has been a great satisfaction to me, and a great cause of thankfulness to the Good God, to be present at the meetings which have been held in connection with this Congress. But I can truly say that at none of those meetings have I experienced the pleasure which I have in being permitted to be present here this evening. The Church has a mission to all the people among us; to none a more important one than to

severally upon us, but still it is work. There is working by the head, as well as by the hand, and I am bold enough to say that this work is sometimes as heavy and as trying as what is commonly called work. We know, however, very well what the trials and difficulties of the working men, as they are called, are, and we earnestly desire to mitigate them as much as we can, in the true spirit of brotherly love. There will be many to address you this evening with more power than I can, but they will not address you with more good-will. (Cheers.) They will not address the meeting with a more earnest desire to promote your religious and moral and spiritual and, therefore, your physical and your temporal interests, because these two interests are inseparably connected together. (Cheers.) I have said that we are all in work: but there is this one lesson which I hope this great Congress will impress upon us effectively—namely, that we must not only work, but work together, in the several stations in which God has placed us—work for our mutual good, both temporal and eternal. May Almighty God bless the Congress, and especially this night, for our good—for our peace here and happiness hereafter. (Cheers.) I have a confident hope that God will so bless us. From what I have heard and seen since I attended the Congress, I believe it to be a meeting for which, as long as it shall please God to prolong my life, I shall have cause to be truly thankful. (Loud cheers.)

The Right Hon. Sir J. NAPIER said, when he was asked to address them to night, he put the question on what topic the Committee wished him to speak, and they told him that they left him perfectly free. It reminded him of the first brief he ever held when a working man at the bar—it was very fair outside, but on opening it he found not a word. He asked the attorney about it, who said, "Oh, sir, don't think that we would put any restriction on the talents of counsel." (Laughter.) There was no restriction put upon it now, and if he could only heartily and humbly follow out the plan of their venerated and beloved Bishop, he could not be far wrong, although it would only be in a few wholesome words. (Cheers.) He had told them that he was a working man; he had been so all his life, and now he was too old to change the habit. All he had, he had obtained by hard work, and he hoped he had, at least, honourably won it. They would naturally ask him, as the first speaker, what had brought them to this Congress? It was because their consciences called upon them to give greater efficiency to the National Church, to throw more light upon the questions which she had so much at heart, and to bring together the various members and classes of the Church. The clergy were a very important part of the Church, but they were not the Church, for after all the Church rested on the broad basis of the people's hearts and sympathies. It was a National Church, and a Church for the people. (Cheers.) It was to her advantage that the working classes should meet and exchange thoughts, and therefore he rejoiced to see their honest faces—

"Labour's strong and merry children,  
Comrades of the rising sun,"

present here to-night, so that they might be enabled to give each other some of those thoughts which had been passing in their minds with regard to the duties of the National Church. Nor should they fail to remember that at this time the working classes had been elevated in the political scale, so that every head of a household must now be considered

as a political unit, and the head of it ought to be a man fit to take a position as a citizen of this free country. (Cheers.) He ought to be a man to take his position as a member of the Church in this free State, and he did not rise to the full measure of his privileges if he merely looked to his political elevation and neglected his religious citizenship—which must be the highest comprehension of the privileges which had been afforded him. There were three joint agents in society—the Home, the School, and the Church; and it was only in a Christian home that they could enjoy its most sanctifying influences. They had had the opportunity and advantages of the school to enable their children to take their part in the great and progressive movement of society, and they must have a Church to complete the whole, for where would be the advantage of temporal elevation if they neglected the eternal, and unless they were prepared for the bright and better land, and to rest after their labours. If they neglected their spiritual elevation they dropt down in the scale of social being. If that were the case, the Home, the School, and the Church were the noblest boons that could be given to the working man in a civilized community. Predictions had been made that the recent changes would ruin and confuse everything. He did not believe it. (Cheers.) He had had the privilege of meeting that venerable friend of the working man, Lord Brougham, on a platform before working men—(cheers)—and he knew the confidence he had in their good sense and moderation. They would now have intrusted to their charge the free Constitution of this great and ancient land, which had been the guardian of truth and the impregnable fortress of liberty, and it would be for them who guarded those privileges and powers to say whether they would help to enlarge the privileges of the Church. The Church was once said to be symbolised by Christ's seamless garment; there were some who would rend it, and others who would cast lots for it. He wished the working classes to join in improving the Church to a state of living unity—a unity not of hollow or formal confession or servile submission—but a unity of spirit in the bonds of peace. (Cheers.)

The Rev. Dr. BARRY, Principal of Cheltenham College.—Fellow-working men! I address you in these terms because they indicate the only claim I have to be heard here to-night, and they imply also the tone of those few remarks for which I shall claim a hearing. I cannot appear before you, as many will do to-night, with the recommendation of high dignity or of well-tried reputation. I can speak to you only as one who most emphatically and most conscientiously claims for himself the title of a working man. Long ago, in Leeds, I had the pleasure of being connected with many institutions belonging mainly to your class. In my own town now I have but lately ceased to be president of a working men's institute, and I feel I have a right to the title, for few men work harder on the whole with their head, although perhaps they do with their hands; and I am certain there is no one who more values the privilege of hard work; and I own I do feel jealous of the possession of that noble title of working man. But I think, as our venerable President has said to-night, it is not right that that title should be monopolized by any single class. It is not right to put aside the learned professions, embracing doctors and lawyers and clergymen, or to put aside those scientific men whose names reflect honour upon our country throughout Europe, or to put aside all those employers of labour without whose capital and

machinery all your labour would be worthless, or to put aside again that tradesman class on whom we depend for the material comfort of civilization. To put all these aside and then call the class that remains the class of working men would not do. You will say it is conventionally understood what is meant, but I say there never was an error in name which did not produce more or less an error in reality. It is as a working institution I would ask to set before you the Church of England to-night. At the present time there is some peculiar interest in this subject, for this is the first Congress which has met the working class since the passing of that measure which has put into their hands so much political power. I have been told that the extension of the suffrage will endanger the position of the Church of England. I do not for one instant believe it, because it is a working institution, working as no other institution does or can work for the benefit of the land and for the glory of God. (Cheers.) Moreover, I believe its work has peculiar value at the present moment, because it tends to meet that which is really and truly the greatest danger of our time. We are often told that the Church is a non-political institution, and the clergy are occasionally taunted because they will not enter the political arena. In one sense I trust it never will be a political institution. No Englishman who deserves the name can fail to feel an absorbing pleasure in politics, but you know there are regions where you would not wish that political struggles should exist. Which of you would have your homes divided, your firesides desolated, by political division? Which of you would allow political division to interfere with any great work of charity? And so the Church, if she is true to her mission, has to declare truths which are far higher than any political realities. She has, and ought to breathe, a spirit which is far superior to that which rages in the political arena. The well-being of the Church tends to the good of the community by meeting that danger to which I have already alluded, and that is not the separation of political parties, not the worse separation of religious parties, but it is the isolation of class as against class, and a temptation to set the interest of one class against the other, and so, in a vain attempt to consult the welfare of a part, to run the risk of endangering the prosperity of the whole. No one who looks abroad, who sees on the one hand the ever-increasing power of wealth, who sees on the other hand, as has been recently seen, what a danger there is of a deadly hostility between labour and capital—no one who observes these things can fail to see that the danger which threatens us is that of class division. (Cheers.) Now I maintain that religion, if it be true to itself, must bear witness against this, for Christianity means simply to declare that we are all brethren, as children of one Father, who willeth that all work together—who willeth that not one of them shall perish, and before whom there is neither Barbarian, or Scythian, bond or free—all are one in Christ Jesus; and to declare that on the spirits of all, wise and unwise, learned and unlearned, rich or poor, there is one Divine influence working to bring forth those things that He wills. If Christianity be at all true to its mission, just as it destroyed serfdom in Europe and slavery in America, so here in this our land it will mediate with authority in that great strife between class and class, which is the only danger that now threatens our national prosperity. (Cheers.) But perhaps you will say, Can the Church of England do this? Has she a right to stand forth as the representative of religion? Is she true to the



noble mission which the word religion implies? I say most emphatically, look at her principles and judge for yourselves. Remember that her principle is to treat all baptized men as being really and truly members of the Church, entitled to take part in her prayers and praises, entitled to the ministrations of her clergymen, having a right to communion with her through life, and entitled to the solemn words of the solemn Burial Service when the hour of our death has come. Moreover, it is her principle most emphatically to recognise at all times the position and duty of the laity, and she has carried, perhaps sometimes almost to extreme, that noble principle of English law that says, that until a man has been pronounced guilty he shall be esteemed innocent, and until by judicial sentence he has lost his position, of that position he shall have every single privilege. Moreover, look again at the freedom of the terms upon which she draws men into her communion. What requires she for Baptism, or when she is preparing her members for a better world? Simply that Apostles' Creed, which is as old as Christianity itself, which is the enunciation of those great facts without which Christianity is nothing. What does she next? She imposes that Creed, not by mere authority, but she puts into your hands an open Bible, and entreats and exhorts and commands you to use it. She provides to you in the services of the Prayer-book a security of worship, and takes care it shall be a worship which they know and can intelligently follow, not that which shall be imposed upon them from time to time by the minister who stands up to speak in God's name. Once more, she is able to open her churches to every class, for in some way or other, I know not what, I firmly believe the day of pews and pew-rents is rapidly approaching a close. (Loud cheers.) The Church, I see, is throwing herself upon the support of the Offertory for the sustenance of her ministry and the maintenance of the worship of the sanctuary, and I know one church in Yorkshire where in the course of one year there were 25,000 pence contributed, copper, representing the offerings of those who were the very poorest of the community. (Cheers.) Which of these principles would you have altered? I know there is a certain cumbrousness and want of elasticity in the working of the Church, and I know not how it will be removed, until it has granted to her what is denied to no other religious assembly, the power to meet and legislate for ourselves in free assembly, where the delegates of the clergy and representatives of the laity shall work side by side. (Cheers.) So much, then, of the principles,—what of the work? You will say, perhaps, that the Church of England has a reputation of being too aristocratic; of being too subservient to the powers that be. I know it is not revolutionary in spirit, for it recognises authority as sacred, from the fatherly authority which God has sanctified to every other authority of which that is the type. It recognises orders and degrees under God's providence, for it knows that all men are not equal, and that were they artificially equalised to-day, inequalities would re-appear to-morrow. It knows also that order is essential to the protection of spiritual life, and in all these things it is not revolutionary. I would appeal to your own knowledge and experience whether, in spite of all shortcomings, the clergy of the Church of England are not really working clergy? I have heard other charges brought against them, but their enemies must witness that a working clergy they assuredly are—(cheers)—and remember also that they work not for very high wages in

this life. If you were to take the whole revenues of the Church and divide them equally amongst the whole clergy, the result would hardly double the income which any skilled workman in one of your ironworks may gain ; and there are many curates labouring amongst you, with all the obligations of their position, whose salary is less than would be given to one of your own puddlers. I have seen country places where the clergyman has been almost the only civilizing influence, because almost the only means of union between the rich and poor, almost the only security for the work of education, and for any systematic charity. And I have seen in great towns the influence of the clergy foremost in everything that promotes the spread of literature and science, and operating upon all movements, social, benevolent, and religious, that will conduce to the welfare of the people or progress of the town. I was six years ago in Leeds under the guidance of one whose name was revered there as the best friend of the working man ; and what went on in Leeds under the auspices of Dr. Hook—(cheers)—I doubt not goes on among you here. I went into your noble church to-day, and I could not but think, as I looked there upon the mingling of old and new, the new restoring and beautifying the old, the mixture of massiveness and richness, the beauty of art with the higher beauty of spiritual usefulness, that the building was the type of the Church herself and the work she was doing amongst the masses of our people. And if it be doing this work it will go on, strong in the support and love of man, but stronger far in the support and blessing of God. (Cheers.)

The BISHOP OF ALABAMA.—The question has been often asked, for what purpose we are assembled here to night ? and I can say for myself, what I believe will be true of all this audience, that we came here to hear the Bishop of Oxford. (Cheers.) I assure you, it is not upon my own motion I stand between this audience and the Bishop of Oxford. Therefore, without attempting to make a speech, I will do what I have often found is more effective than all argument and reasoning ; I will tell you a story. Some years ago, in the daughter state of the old dominion—Virginia—I was travelling ; and sojourning in a certain locality, I was brought into contact with a coloured working man. I say, a coloured working man ; he was nothing but a cobbler ; he said himself that he was not a decent shoemaker ; and I can testify from some experience of his work, that he was not far wrong. (Laughter.) But I can also testify, that if his work was not elegant, it was thoroughly done. And that is the point. If not elegantly done, it was well done. I was very much struck with his manners, with his appearance, and with that peculiar reverentialness which characterizes the last remnants of that race now passing away—the old black Virginia gentleman. If you had been privileged to know them as I have, you would understand me when I say, I never meet a representative of that race without making my obeisance. I was so much struck with this man's manner and appearance, that I was induced to ask him what his training had been. He said, "Master, I was brought up at the feet of a white gentleman, where every black man learns his manners, and gets his character. He died, and passed away, and I am crippled and old, and cannot work in the field. But I can work in the house, and so I have taken to cobbling." "Well," said I, "after your cobbling is done on this earth, what of that other world ? Have you no hope for that ?" I often think of his reply

when I see men toiling and fretting in this state. "Why," said he, "master, as I told you, I am nothing but a poor cobbler; but I feel when I sit here on my stool, and work day by day, that the Good Master is looking at my work; and when I take a stitch, master, it is a stitch; and when I put on a heeltap, it ain't paper. (Laughter.) I know the Master is looking upon my work, and I put leather—good leather there. When I drive a nail, I drive it; and when I take a tie, I tie it; and when the work is done, I do not ask too much for it. The work may not be very prettily done, but it is well done, and my customers come back to me. And I sometimes think that when the poor black's work is done, and the Master calls me home, that He will say to me, 'Well done, good and faithful servant: thou hast been faithful in that which is little; be thou ruler over many things: enter thou into the joy of thy Lord.' That is my hope, master." (Cheers.) Shall I give you the moral of that tale? I can give it to you in one word. It is not the work we do upon earth that makes the upshot of life; it is the way in which we do that work; it is the heart with which we do it: it is the faithfulness, and above all, it is the motive. "Thou God seest me." I tell you, beloved, that the man who is begrimed with his work, toil-worn, care-worn, and sometimes body-worn, but who does that work faithfully as to God, though in the estimation of the world it may be the smallest and meanest of occupations, may stand higher in the estimation of God, and in the kingdom of heaven itself, than the man of highest station and dignity, who works for low, mercenary, worldly purposes. (Loud cheers.)

THE BISHOP OF ROCHESTER.—My dear friends and old neighbours, it does my heart good to see you here assembled to-night. It did my heart good to hear the way in which you received the kind, simple words of your own beloved Bishop, and I pray that God may give me grace to say some few words to you to-night that may do you all good. For that is the purpose of this great Congress now assembled here; that is the question which has brought together so many of the Bishops, clergy, and laymen—many of importance and influence in the various places from which they come. It is not to talk over Church affairs, and Church business, or to try merely to amplify the Church, but it is, with God's blessing, to do a real and lasting good to all the members of it. And of them, who so important as yourselves? for you are the most numerous class in this country. But I speak not of numbers only but of influence and position, and I repeat, who so important, as a class, as you whom we desire to address this night? Not that I am going to flatter you, for I love you too well to do that. No; I would rather a great deal tell of your faults openly as a brother. I would rather do that for your soul's sake than catch a moment's applause by saying that which I might think would merely please you. That has not been the tone of the addresses you have heard to-night, and I will venture to say that it will not be the tone of any here around me. I am sure that the honest words of him you last listened to went to your hearts, and whereas he came as a stranger amongst us, I am sure he feels in his heart, especially after the warm welcome with which you received him, that he is amongst old friends in this the old mother country. (Cheers.) You can scarcely conceive the good that has been done to our hearts in welcoming our Episcopal brethren from across the Atlantic, coming as they do on a

mission of love, with the object of trying to do good here, and hoping, as I heard some of them remarking the other day, that when they got back they might, by the blessing of God, be enabled to do still more good amongst their own beloved countrymen, from what they have seen and learned during their short stay here in England. (Cheers.) The first speaker who addressed you—a layman of great importance in Ireland, and known also as a man of much ability here in England—told you that he depended for your making a faithful use of the political privileges which will shortly be accorded to you, on three great influences—the influence of Home, the influence of the School, and the influence of the Church. Now, as I will proceed to show, all these three great influences are very closely united together. I will begin with the first, and it is, my dear brethren, on what every one of you are at home, that the good influences of Home, and School, and Church depend. I have been, for a period of five-and-twenty years, up and down amongst the homes of the working men. Perhaps there are some here, even in this great assemblage, whose homes I have been; if there are any such, I trust they will pay attention to what I am about to say. Now, my brethren, home is a great trial to a working man. At home he is, as it were, an absolute autocrat. It is his own will and his own actions which decide the character of the home in which he dwells. It is according as he lives that he makes that home either a home of happiness to his children, his family, and his neighbours, or the contrary. Remember, that to the children all depends on the example which they see in the father. If the father is not what he ought to be, then with great difficulty, and drawbacks almost insuperable, and with great failures perhaps in the end, will the child be taught its faith and duty at school. The child is taught by what it sees at home in its own father and mother, before it can be taught at school. And what if the teaching it receives at school is contradicted by the example which is set before it at home? You cannot conceive the importance of a father's life as an example to his children. If you but knew aright the importance of it—for you all have hearts—I am sure that the conduct of many would not be what it is. Conceive a child taught high Christian duty at school, while it never even sees its own father go to church. There are hundreds and thousands of such instances; and conceive a child who is taught the duty of temperance and sobriety in its school-teaching, and behold its father come home from the public-house, and from the ginshop—those terrible places which are multiplying amongst us almost every month—in a state unfit to be seen by the child, at that time, perhaps, guileless and spotless. Think what this must be, and then think that if at home you are not what you ought to be, how entirely must fade away and perish the whole power of those three united influences, so strong, if rightly used—the Home, the School, and the Church—blessed influences, the whole three. (Cheers.) May they be blessed to every one of you, and if they have not been so in your past life, may they be so in the future. May you leave this great meeting impressed with the words that have been and will be spoken to you to-night, and with a full determination to lead henceforth an altered life in these important respects, and thus set before the eyes of your children an example that you would wish them to follow. Now, with regard to the conduct of the father on the Lord's-day, and his never going to church. You know there has been a Conference with working men held

lately, by well-intended persons desirous of finding out from the working men's own lips what the real causes were that led them to neglect the public worship of God. Numbers of working men were examined on the subject, and on being questioned, they gave several reasons. Some of them said that the Church had not enough variety in its preaching; that in fact there was too much of the same thing over and over again, and that they would come to the church gladly if they could hear something new—if the sermons were made more interesting, if they could have something in the shape of lectures, in respect to matters relating to this world, and so on. Others said that the reason they never came to church was because they were not made welcome if they did; that there was no place for them, and that in fact they were practically shut out of the church. (Cheers.) Well, I admit, in some cases, there has been a reason for saying these things, but that grievance, as you have heard, is being removed every day, and by and by I do not doubt that in all these large towns it will be removed altogether. (Cheers.) But without dwelling further on this part of the question, I may say these are not the only reasons given for the absence of workmen. During my experience of five-and-twenty years at Kidderminster, I had frequently to lament the absence of the working men from the services of the church. I tried to ascertain the reasons for this absence, and what do you think those reasons were. It was not that they were not welcome when they came to church. That certainly could not be said. No, there was another cause behind that. It was what we all know and deplore, the natural disinclination of the human heart to hear what it should have deeply impressed upon it for the good of the soul; that natural disinclination which has grown up gradually until it has become a habit, and when a bad habit is once formed, it holds us, as it were, in an iron grasp, and nothing but the Grace of God, alone working in the heart, can help us to break the habit of weeks, of months, and of years. If any man here is not an habitual worshipper, this is my prayer for him to-night: "God give him grace from this day to break off the evil habit, and walk for the remainder of his days in the way of life and peace. May God Almighty bless you and us who speak to you." (Loud cheers)

The BISHOP OF SODOR and MAN (who, like the rest of the speakers, warmly cheered on being announced).—I don't know why you cheer me. Do you know who I am, and what I am? I am an amphibious sort of Bishop from a small island where it is said the inhabitants have three legs, and the cats no tails. (Laughter.) Now, just remember, my tail must be as short as the cats'. (Laughter.) I have been invited, thank God, to attend this Congress at Wolverhampton, and never in my life did I feel my heart so full, or, with that heart so full, feel so great difficulty in expressing its feelings, as I do now. We have met as Churchmen on this platform,—men of various ranks in the Church, above you that is to say, above you in station as ministers of the Church of Christ differing it may be in certain things, essential and non-essential, but coming to one agreement amongst ourselves, that no differences should disturb the harmony of our affections one towards another, that we are at liberty to speak on all subjects in which Christians feel an interest every man to pour out his own sentiments without restraint, and none to take offence at what a brother says. (Cheers.) And one of our objects has been, by any efforts of speech that we can make in statu

our honest and heartfelt opinions, to do what men can be permitted to do on earth to assist that blessed Redeemer who, parting from His heavenly glory, and the society of saints and angels in His Father's kingdom, came here to live, Himself a working man—Himself in poverty and in distress—Himself suffering all that human nature could endure, to set a pattern to human beings—Himself praying for us at last as he prayed for his disciples who followed him on earth: "Lord, make them one, as Thou and I are one." And we desire in the first instance to call those who partake of the blessings of our communion, and all others, to join in one united effort, in one great revival, to create renewed affection as well as renewed unity in that body which is the body of Christ; if Scripture describes it rightly, namely, the Church of Christ. And this by no compromise of principle in ourselves, or asking others to compromise their principles; but setting to work together to deal with each other as God in the evangelical prophet's language professes His willingness to deal with us: "Come and let us reason together." And if a proof is wanting of the value of open and hearty enunciation of principles uttered from the heart without finching or flattery, we have it in the record of the success of two great men who, without sacrificing one iota of principle, and enunciating Church principles amongst the working classes, amongst whom they loved to live: we have the examples of Dr. Hook and Dr. Claughton just come from Kidderminster. (Cheers.) We speak to working men, and are content to do so, of our past deficiencies as Churchmen. We are willing to regret mistakes made in past times; we are willing, for the sake of the present and future, to retrieve past error, and if on any ground in days gone by we have rejected the zeal of those from whom we differed—John Wesley among them—(cheers)—we now would call those who profess to be the disciples of that honoured name to take, with us, the Bible in one hand and John Wesley's published writings in the other, and then to reason together saying, "Come and let us see if the disciples of that man, and we as professing Churchmen, cannot get over our difficulties, and become again one united body." (Loud cheers.) Difficulties have been alluded to, especially affecting the working classes, in reference to our churches; and glad was I to hear the response that was given to the remarks of a former speaker, that the working classes desire to regain the right which they have lost—the right of freedom to enter at all times, whenever they are disposed, their parish churches. (Cheers.) Difficulties of various kinds have been alluded to on this platform to-day; but one which the humble individual who now seeks to address you has overcome was not alluded to, and I do not know whether any of my right rev. brethren will be disposed to practise what I have frequently done in order to overcome this difficulty. When there is not room in a church where prayers have been said, we may go into the open field and preach there. (Cheers.) Some may have felt the difficulty which I have felt, and I assure you that in a land where high winds prevail, as they do in the Isle of Man, this is no easy matter. It may not be a very dignified proceeding to put on episcopal robes and preach to the people in a field; but rather than see working men turn their backs upon their parish church, it is better far to do that. Some allusion has been made to another subject, upon which, however, I must speak with caution. The word "Offertory" has been uttered, and the allusion to it was well received. I have spent twenty-five years in a manufacturing town

among the working classes, and have reaped the benefit there of free conferences with them on Church matters. Let me, like a previous speaker, tell you a story. It shall be about my own experience in reference to the Offertory. I was distressed at the inefficiency of preaching in the church on the subject of alms-giving. I spoke my sentiments freely and fully from the pulpit, but if one of my hearers differed with me, and said in the church, "That is not true," he would be taken up for brawling. So I said to them all, "If you will meet me once a year in my own parish school as fellow-labourers, and speak as strongly to me as I have been trying week after week to speak to you in church, I shall feel myself under a great obligation, for I shall thus learn more of your feelings than in any other way." (Cheers.) After consulting them about collections for charitable purposes, a working man once said to me at one of these meetings, "May I ask you a question?" "Twenty, if you like," I answered. "Well," he said, "you are always telling us from the pulpit that collecting money by means of a bazaar or a ball for religious purposes was a fraudulent practice—(cheers)—but that you cannot get what you want until you adopt some such device to cajole men out of their money." And he added, "What is the use of those sentences in the Prayer-book? Why don't you use them?" I said, "I dare not. I shall be called by some ugly name if I do." He answered, "May we express our opinions upon this subject by holding up our hands?" "Yes," I said, "dirty or clean let us look at them." (Laughter.) They then passed a resolution asking me to adopt the Offertory. We began a new practice, and the Offertory provided me with three or four times as much money as I could get before by the influence of charity sermons, &c. (Cheers.) Let me now touch upon higher subjects for one moment. It is all very well to talk of our earnest desire for unity, and how we may collect money. These things may savour of policy or of merit. If at the bottom there is not a desire to look beyond all human works to Him who has purchased us with His blood, and begs us to walk together with Him in life, that we may reign with Him throughout eternity, what good purpose will be answered? Another story I will tell you which will best convey to you the objects for which we should work together. I love working men, and I have known what it is to feel encouraged by a reciprocity of their affections. I remember now a working man who was one of the class whom the Bishop of Rochester has so eloquently depicted, who scarcely knew of the existence of a God. He was a godless parent, drunken citizen, and a scandal to society, but by God's merciful grace through an illness he was led to think of higher things. He was brought to his death-bed by a lingering illness, and when, standing by his side, heard the poor man utter the conclusions which he came to by the ministrations of one who loved him, sinner as he had been, his last words spoken were these, and they would have done honour to the greatest father of our Church: "God's will be done; but if I must die, may God in His mercy make me what He would have me before He takes me." Here was resignation. Here was the disclaiming of human merit, only asking of God in mercy to make the penitent sinner what He would have him to be. Here was the setting up of the highest standard—not of human opinion, or of manly judgment—but leaving all to Him who in mercy had reclaimed him from a life of vice, and was transferring him from sin and misery, as he hoped, to a happy home of peace—he prayed that God

would make him as He would have him before He took him—here was casting off all hope of doing work beyond the grave, knowing that neither works of merit, nor masses for the sake of securing pardons after death, could be to him any ground of hope. (Cheers.) With these sentiments we are content to work, to work as Churchmen, to work as Protestants. (Cheers.) And in thus inviting unity with you we neither ask the aid of monks or monkeys.<sup>1</sup> (Loud laughter and cheers.)

The BISHOP OF LOUISIANA.—It is not surprising I should be intimidated, fronting such an audience as this. I would fain shrink from the responsibility, not because I do not feel the interest which has been expressed by others, but because I can appreciate the anxiety which may possess the minds of many here to hear their own ministers, their own Bishops and representatives, address them on such an occasion. I am so rejoiced to see the working men of England duly and properly appreciated by the Church of England. The most joyous scene upon which my eye has rested since I have been in this great and glorious country, is to see so many of this noble class of men coming here to learn from the representatives and the dignitaries of the Church, and the great representatives of the cultivation and education and intellect of the land, lessons of wisdom and piety. It is Christianity that teaches us to value working men, and all other men in the world. I do not learn this from political philosophy, nor from any system of morals; we learn it from Christianity—the Christianity of the Bible, which tells us how Jesus Christ, in the form of a man, came on this earth, to live and to die for our redemption from misery and death. There is no other reason, we can understand, why Jesus Christ descended from on high to suffer as He did suffer, and die as He did die, but for our redemption from misery and death. He tasted death for every man. Thus it is witnessed what he thinks of man individually and collectively, high and low, rich and poor, pure and impure, bad and good of every class and condition. He tasted death for every man. If you are to know how to value a man, Jesus Christ has furnished us the scales. Take a man there and weigh him, and see what he is—what weight of innocence and glory. In Jesus Christ every man has brotherhood, in Christ's brotherhood every man is honoured. Beyond this we are called upon by Christianity to contemplate men in reference to their future state of existence beyond the grave. We are not to judge of men by what they are, or by what they have made themselves: our duty is to look at them prospectively. The lamp of immortality is lighted up in the breast of all, and it remains unquenchable for ever: blighted though he may be, noble energies are slumbering in his breast, which will rise refulgent amid the wreck of the universe. What earthly pomp or estate can command our reverence for man like the single fact that he has a soul lodged within him? What earthly distinction can lend any real dignity to the man whose existence stretches out to eternity. Before him the proudest monuments of earthly greatness crumble into dust, and sink down at the sight of him. The most uneducated of us all are destined to rise from the grave to live in immortality. And Christianity teaches us to remember this, and therefore we are not surprised when the Apostle tells us to condescend to men of low estate, and give honour to

<sup>1</sup> [Three young men, from the diocese of Lincoln, habited as monks, were the subject of much observation during the Congress.—S. & M.]



all men, no matter what their state and condition may be. We are nothing loath to give honour to the good and great men—men of ample benevolence, high intellect, and rank and station. And we ought to do it. The man of science will admit us to his cabinet, and flatter us by an inspection of his gathered treasures, and we endeavour to lift up ourselves to high tastes, and to appreciate his pursuits. We enter the lofty mansions of the titled and great, we stifle our envy, or selfishness, and generously admire all he has—his pictures and rooms, his vast domains, his flocks and herds, and we do right to do this, because these things are the rewards of hard work in this world. Men work hard in this world to gain, or have worked hard to keep it, and it is an envious feeling that envies them their possessions. But a man comes who is of lowly condition, and how do we treat him. He is working in the mines, he is following the plough, he is bending over the anvil, grasping the bar of iron with his bony hands stiffened with toil. He brings to us the work upon which he has expended his labour and toil, and has done the best he can to make it acceptable to us. How are we tempted to receive it? We pay him in gold, and dismiss him in silence. Ought we not rather to say to him, "Here is my brother, whose fidelity, toil, industry, and honesty deserve my respect?" (Cheers and "Yes, yes.") Every man deserves respect for that which he tries to do well; no matter what his work is, we ought to bestow upon it a generous estimation. Nor do we confine ourselves to those in humble pursuits, but the same spirit of charity, kindness, and respect we owe even to the wicked and profane and vicious. The evils that arise from want of sympathy with those who have fallen into excesses and vicious habits have never perhaps been realized; but the subduing power of pity, the might of sympathy and love to control by meekness and kindness every passion, we have to learn in our experience, and I thank God for the opportunity I have had to-night in witnessing such an exhibition of it in the Church. I doubt not there are those in this great multitude who have yielded to temptation who have sometimes been exposed to evils which they had no strength to resist. They are here to-night, and under the inspiration of the noble and generous expression of sympathy they have heard, I can hardly doubt they intend to go back from this place wiser and better men. I here behold to-night what the Church of England is doing for her people. Only to-day I was inquiring for an honoured and beloved friend, whom I expected to meet in one of the lordly mansions in this neighbourhood, and I was told he was gone to visit a poor man, twelve miles off, who had met with misfortune. He had gone this distance separating himself from all the allurements of this Congress, that he might go to that lonely man in his sorrow and sympathy. You will not be surprised to hear it was the Bishop of Rochester. (Cheers.) At night he came home drenched with rain, afflicted with rheumatism but he found his consolation in the fact that he had been to perform Christian duty. God bless him, and the august and noble body of men like him. (Loud cheers.) I have heard it whispered since I came from a foreign country that the clergy of the Church of England were not entirely in sympathy with the middle and lowly classes of the land and that they were perhaps losing their influence over them. What a scene is this I behold! And this is but one of a hundred that have been enabled to witness and rejoice in since my short stay in the

country. Wherever I have been, I have beheld the expression of cordial and noble sympathy for the working classes, from the nobles, Bishops, and clergy of the land, such as I have never seen in my own country. (Cheers.) When I look round upon all the glorious school-houses, and hospitals, and asylums of every class in this country, I say, 'To whom are you indebted for all these blessings which own the birth-right of every citizen of your native land? To whom are you indebted for these churches rising in their towering splendour above the mansions of the rich—for these Christian ministers and Bishops—to whom are you indebted for these educational institutions which are the glory of your land, and asylums which open their arms of refuge and relief to all the wants and woes of humanity, but to Churchmen! (No, no.) Well to Christians, churchmen included. (Cheers.) Is this the people I am called upon to despise for their neglect of the poor? Is this the people that I am called upon to charge with a want of sympathy with all classes of society? I feel like the prophet who was told to pronounce a curse upon the Church of Israel, as it stood in proud array upon the distant hills. No, I cannot condemn the people. I cannot despise them: like the inspired Balaam, I cast my eyes upon the noble and majestic drama there acting before me, and all I can say is, "How goodly are thy tents, O Jacob: thy tabernacles, O Israel: How shall I curse whom the Lord hath not cursed, and how shall I defy whom the Lord hath not defied." (Cheers.) In life and death may I be found in the bosom of the noble Church I have found here so nobly represented. When I take that Prayer-book in my hand, I feel I have the sentiment of every man in the house to-night when I say, "That Burial Service of the Church, let it be read over my remains when I am deposited in the cold earth, let me have a Christian burial and a Christian epitaph." You were told something by my brother the Bishop of Alabama, and to the sentiments to which he gave expression I would merely wish to add, "It is not in our power to do great things, but it is in our power to do little things from great motives. May we carry this lesson with us—to do all things from great motives, love to God, and man, and the Church, love to everything that is in the world, and God will bless us and give us an entrance into his everlasting kingdom." (Cheers.)

The BISHOP OF OXFORD, who was greeted with repeated rounds of cheering, said:—My friends, I have one great advantage and one great disadvantage in addressing you. I have the great advantage of your knowing that I am the last speaker; I have the great disadvantage in being the last, of knowing that everybody has said every single thing I had meant to say. Now I will tell you exactly how I feel. You have seen a man at breakfast clear every single bit, even to the last atom of white, out of the egg that is before him, and then deliberately turn the shell over, as if it had not been broken, and put it before his friend. Now that is very much my condition at present. We have all been hard-working men from the beginning. My friend has told you that he has been a hard-working lawyer; another speaker said he had been a hard-working clergyman; and I have been for a great many years, and am still indeed, a very hard-working man. (Cheers.) But I must say still, with all the feelings of exhaustion of the great subject which brings us together, when we come to look at such a mass of human, ay, and of sympathetic faces that we see before us, it is an utterly inexhaustible

subject for a man that has a heart within him. My friends, if we be indeed true to the religion of Him whose name every one of us delights to bear, we can never forget this, that when He came upon this earth He chose himself to be born into the lot of a working man, and to be called the son of a carpenter, and out of the two-and-thirty years that he spent on earth, to work in His reputed father's trade for more than twenty-eight of them. That, I say, of itself, if there was nothing else, to my mind elevates at once manly labour and hard work in this our preparatory condition, as no other Christian thought on the earth can raise it. Now I want to gather up everything I have got to say into two great practical suggestions which come naturally at the end of all the great motives you have been hearing from others. I think there are two principal things I should like to say to you. I think there are some things in which we—we especially who represent this Church Congress—can help you; and I am quite sure that there are some great things in which you can help us. I think we can help you. I think if there is one thing more than another that a man knows he wants it is the sympathy of his fellow-men. As far as this world goes that is the great thing to make every one of us go happily on in our work. It is not pity. I hate to be pitied, and so do you. Pity implies the assertion of superiority in the pitier; and it is a gratification of a man's pride to go about pitying those who are perhaps a great deal better than himself. And it is not admiration that any sensible man amongst you wants. What you want is to feel "Here is another heart that beats with mine, and by which in my trouble, and in my doubt, and in my difficulty, and in wrestling with the enemies around me, I can raise my own humanity without talking big words which would perhaps destroy for ever my power of uttering my need to my fellow." I think it is the special office of Christianity to keep alive that brotherhood of man and man, especially in those teeming multitudes which are gathered together in the centre of human industry. There is a tendency in the mere gathering together to destroy that sympathy. Christianity is a remedy for that. It is the bringing of the man Christ Jesus into our own life which enables us to keep our hearts in this way fresh, and able to bear a brother's burden, and not to be turned aside by difficulty. We know that the shyness and self-respect and reserve which are so eminently part of our national character tend to prevent the deeper kind of men from casting themselves on every one who comes and offers sympathy and fellow-feeling. Therefore there must be the making that humanity real and deep in ourselves, if we mean to be in any sense the help and comfort of our brethren; and I think this, which I hold to be one of the greatest needs of the present day, we are enabled to do for you. Then, I think, there is another help we can give you. I think the tendency of the present day in all its strong rivalry in trade, in all its strong competition for the advantages of the earth, and the like, has a marvellous tendency to set class secretly against class in this our common land, and the way it works is this. It hardens a man's heart against the classes which are not his own; it tends to harden the heart of a man who has abundance against the man who is going on in labour; it tends to harden the heart of a man whose lot is cast in labour against those who seem to be above him in the advantages of life. This is an injury to every living man who allows it to enter into his heart. There is no more dwarfing thing, no more narrowing thing to

the heart of man, than to indulge in those feelings of asperity and hostility towards those who are separated from him by those artificial and narrow bounds in the great deep of humanity which the mere distinction of class breeds. I think that we, the great true Republican principle in the whole world—the Christian Church—the teacher of equality because the teacher of distinction; the annihilator of lesser differences, because the exalter of the almighty power of God,—I think we can help you, if you will take our help, to break through these class distinctions and be brothers one to another. (Cheers.) There is only one other way in which I will speak of the help we can give you, because I am not going to speak of the great help of all, the help of Christian ministers, in passing through life with hope of the world to come, and the presence of the Master with you in your trials here. These things belong rather to the church or the chapel, or to the sacred intercourse of soul with soul, than to our special purpose here to day. But there is another thing in which I think we can help you. I think we can help to raise and keep alive in this country a true estimate of the dignity of labour. It is a many-sided dignity, as all true labour is. The mere fact of the subduing of the earth, and of the strength and the cunning which God gives to the skilled workman's right hand, is of itself a thing of dignity. Look at the trifler, trifling away his life like an idle butterfly going from flower to flower, and passing away, and leaving nothing done. Compare that with the man who has done but one thing in honest labour in that life God has given him, and say which is the worthy man, and which the idle, fluttering insect. Well, I think it is for us to teach that, and to preach it, and make men feel it; but even that is not the highest. It was a grand thing when, on the bare heath near Birmingham, Watt set up his great machinery; and when men came and asked him what he had to sell, he made the brief answer, "What I have to sell is power." It was a singular answer, but it showed that the man had realized something as to what the greatness of labour is in this world. But there is a higher view of it. The skilled workman may feel greatly what the glory of his work is in subduing the earth. But every man who understands what it is to labour, if it is only the putting of a pin's head on the top of a pin, if he does that work as unto the Lord, he is doing the very thing that the archangels are doing in heaven. He is doing the work that God has set him to do. (Cheers.) Now, I think we can do this for you—but I must hurry on, because my few minutes are going on lightning pace. But I think you can help us in a great many ways; and here, above all, I want you to listen to me. I think you can help us especially in this: in gaining greater accuracy in all that we do. I believe that the skilled workman is a man in whose whole heart and in the tissue of whose life the value of accuracy has sunk down till it has become a part of his nature. I think among the main things that hinder us (the clergy) from gaining the workmen is, that we are inaccurate in our statements, and do not weigh sufficiently the necessity of speaking to thinking men exactly that which will stand the test as to whether it is spoken accurately or not. This is the result of your training. Many of you, for instance, are engaged in making locks. What would you think of a man who, if asked if he could make a lock, replied, "I cannot make one of these locks so exactly that the key will go round in it, but I can do something like it."

Why, you would say, "He is not worth his salt." The lock must be accurate, or its maker would be worth nothing, and he had better never have attempted the work. I think you can help us very much indeed, if you will work with us in the great work of the Church of Christ; you can help us very much by your attributes of courage and manliness. I think your habits of life tend to make you manly and courageous, to make you say what you think, and to make you determined to be what you appear to be, and to make you determined to carry through what you undertake. There is a special temptation to us, on the other hand, to try to win you to us by a little lessening down difficulties, and going lightly over thin ice, and shirking things that might lead to your saying "No" in such a room as this, when we want you to say "Yes." That is our especial temptation; and if we could get the mass of the manly working men of England to take their own true part in the Church of Christ in this land, it would be a great help to give us that stiff-backedness, and that thorough manly courage, without which no profession, and no business in this land, can ever command the respect of others, or do thoroughly its own work. (Cheers.) Then there is another point in which I think your habits of life may enable you to help us. They drive you almost necessarily into mutual co-operation; they even lead you into it to such a degree, that in many instances that co-operation degenerates, because it is not duly mixed with other Christian qualities, into vice, and leads on to crime. But that co-operation, that spirit in which each man acts with his fellow, each acknowledging that he is one with his brother, that the community is one and must be helped together, that is, when it is held under Christian sway, one of the conditions of any true greatness in any human thing, and anything worked by human instruments. Well, then, if you working men will come with us, work with us in the Christian Church in this land, we may have that beautiful order of mutual co-operation restored amongst us, in a degree to which we have been, of late, far too sadly strangers. (Cheers.) I do not for a moment mean that the workmen need Christianity to reform them more than those above them. I think you will say I have not flattered you in a single word, and I am not going to flatter you; but I have learned this from my Master, that instead of the increase of wealth lessening the temptations of humanity, it increases them; that if the poor man needs the religion of Christ to keep him pure and sober and holy, the rich man needs it tenfold. I never read in the Gospel, "How hardly shall they that are poor enter into the kingdom of heaven," but I have read, "How hardly shall they that have riches enter into the kingdom of heaven." (Cheers.) Therefore, it is not a bit because the poor need Christianity more than the rich that I so speak to you. I think there have been great faults on both sides, and I want to be the first to confess it. I think the clergy have been stiff and unsympathising very often in times past. They have rather fled from the face of the multitude of their fellow citizens into coteries, and into the congenial society of those who would echo back in sighs the utterances which they had made; and they have fled, to a certain degree, from the conflict Christ ordained for them with the thoughts of men, the doubts of men, the difficulties of men, and the sins of men. I confess it for myself and my brethren, and we all feel it. There has come a new spirit among us, a desire to spend ourselves for Christ, and to labour among you. I believe that I am speaking the

pinion of the great mass of my clerical brethren, when I say that we do not want fine chapels filled with perfumed handkerchiefs, but we want great churches filled with working men. (Loud cheers.) Well, then, I ask you to help us; help us; help us to make these blessings yours and ours; let the time past suffice for the wretched jealousies of conflicting sects. If any man thinks that by adding over and above to that which the Church of England has instituted, counsels of perfection, such as those which I believe firmly John Wesley intended to institute, do not set us of the Church find fault with them, but let us rather adopt them into the common bosom of a living Christianity, and bid them God speed. (Cheers.) I do verily believe that the great religious differences which now divide and weaken us exist more upon the memory of past evils than upon a present necessity; and I believe that if Churchmen and Dissenters would unite together to exalt the one name of Christ, and for their love of that name seek heartily and thoroughly for brotherly communion in one common Church, England might have it, and that having it she might be, first in the things spiritual, and then in things material, more than a match for the divided world around her. (Cheers.) My brethren—the doubts of the present time, what are they? Do you think they are new? Have they not been whispered in every generation into a thousand hearts? The temptations of the present day—of which of them can be new? The difficulties of the present day—which have arisen since our fathers wrestled with them? But God has in the midst of them roused up on every side of us a new spirit of working for Him and living to Him. Oh, if in one of these great centres of our crowded humanity there should be one resolution to rise and to work our true unity in Him, I believe the result would be accomplished, and our children's children would call us blessed. (Loud cheers.)

The Benediction was then pronounced by the President, and the meeting dispersed.

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#### FRIDAY MORNING, OCT. 4.

THE PRESIDENT TOOK THE CHAIR AT 10 A.M.

#### CHURCH CEREMONIAL.

The Ven. ARCHDEACON HONE read the following Paper:—

A rigid limitation of time having been fixed for the delivery of these Papers, I hope to be pardoned if without apology or other preface I proceed at once to the discussion of the subject intrusted to me. One favour I will ask—that of your clemency you will give me a fair hearing, while I endeavour to trace out before you what is the ceremonial of our dear Church of England, neither more nor less.

Under the Mosaic system, a gorgeous ceremonial was established in the tabernacle and the temple. But the whole of that system was swept away by the Gospel dispensation. The inspired Rubrics,

if I may so describe them, were repealed by the authority which had enacted them. As for the synagogues, the places themselves and the ceremonial observed in them were merely of human institution, and appertained entirely to the first covenant, which was to vanish away and to give place to the second.

The religion of the Gospel stands in remarkable contrast with the religion of the Law in this matter of ceremonial.

In the one, as I have observed, everything was regulated by divine authority, with a minute precision,—in the other, nothing. Respecting gestures, postures, garments, furniture, decorations, there is not in the Holy Scriptures one single injunction, no, not even a hint, for the guidance of the Christian Church. 1 Cor. xiv. 26, "Let all things be done unto edifying," seems to comprise in itself the only and yet sufficient principle by which the Church was to guide herself in all such matters.

But the use of some ceremonial is a matter of necessity, and the Church had to choose between making her own regulations, and leaving such things to the discretion or indiscretion of each congregation, or its lay or clerical officers.

There are, I believe, no surviving records of any rule having been settled in the primitive Church. But as early as the days of Jerome and Chrysostom it appears to have become an established custom for the clergy to wear a particular clothing at the time of their ministrations.

In process of time the Church saw fit to aim at conciliating the Jew and the Gentile, by presenting herself before them in an attractive outward garb. She sought to enlist the senses on her side. The eye, the ear, the organs of smell, were to be gratified and won.

Ceremonial, having once gained a place in the Church, made progress. But it is instructive to notice that the time at which the Church reached the highest point of her external magnificence was the same in which she had also sunk into the lowest depths of spiritual poverty.

At length, not a moment too soon, came the Reformation. It was a great blessing in its distinctive principles, to the Church and to the world, notwithstanding varieties and defects in its details, attributable to the fact that the instruments of its accomplishment were but men.

Wherever it prevailed, one thing which it did was to sweep away a great quantity of the progressively gathered accretions of rubbish.

On the Continent some precious things were thrust aside as well as the useless and the deceptive.

Happily for us, the Church of England, when reformed, retained the Apostolic threefold ministry, and the use of a Liturgy; while she wisely provided that the latter should be given to the people in their own language. She also availed herself, without prejudice, of all that was good and true in the "uses" of Sarum, York,

Hereford, Bangor, and Lincoln, and in the ancient Liturgies out of which those had been constructed; and she provided that the result should thenceforth be the "use" of the whole Church of England—her Book of Common Prayer.

She was not then, nor afterwards, unconcerned about ceremonial. Of this the thoughtful and historical chapter, "Of Ceremonies," in the Preface to the Prayer-book, is a conclusive witness. Its title is, "Of Ceremonies, why some be abolished, and some retained." She had carefully considered the ceremonies then in use. She now declared her deliberate judgment upon them. While ascribing them all to "the institution of man," she says that some which had been devised with "a goodly intent" had been turned to vanity and superstition. Others, she states, entered the Church through "indiscreet devotion," and "a zeal without knowledge;" and these, partly "for their unprofitableness," and partly because they "blinded the people, and obscured the glory of God," she accounted "worthy to be cut away, and clean rejected." There remained a third class, which, although, like the rest, devised by man, she judged it desirable to retain, as well for "a decent order" as for edification.

It becomes us, under the present circumstances of the Church, to take particular notice of these proofs of her discriminating care, shown as much in what she put away from her, as in what she thought it good to retain.

The Church of England elsewhere asserts it to be her right to exercise her authority in this matter of ceremonial. In the twentieth and thirty-fourth Articles she maintains that "the Church hath power to decree rites or ceremonies,"—that there is no necessity for following the ceremonies of other particular Churches, or of former times,—and that she may change and abolish ceremonies, if only it be "done to edifying."

In the Preface she declares the same to be her right and her duty, and shows that she has acted upon that conviction. She reiterates her reason for having "put away" some of the ceremonies to which the people were accustomed,—which were, their burthensome number—their obscurity, so that they "did more confound and darken than declare and set forth Christ's benefits unto us," and their being abused to superstitious purposes.

As to the ceremonies which she retained, she defends them on the grounds that there must needs be some ceremonies; that old ones if in themselves harmless, are less objectionable than new devices, while they may be abolished at any time for sufficient reasons; and that they are "neither dark nor dumb ceremonies, but," as she expresses it, "are so set forth that every man may understand what they do mean, and to what use they do serve. So that it is not like that they, in time to come, should be abused as other have been."

With regard to symbolism, the Preface shows plainly the mind of the Church. Her reforms aimed at clearing out everything of



the kind that was not perfectly intelligible to ordinary minds, in its import and use, while in fact she retained only a very few symbols. There are, of course, those which Christ instituted, in the two Holy Sacraments. Besides these, there is the sign of the Cross made in baptism, the design of which is carefully explained whenever it is used, and which is elaborately defended in the 30th Canon. There is the ring in marriage, and the joining of hands, the throwing in of earth upon the coffin in the grave, and the laying-on of hands on the confirmed and the ordained, after the example of the Apostles. I know not of any other symbolical actions which are authorised by the Church of England; and in these there is nothing whose meaning is to be hunted out, and disputed over, and the explanation of which is, by reason of its cloudiness, likely to be forgotten by ordinary persons as soon as they have heard it.

Such are the transparent and openly-avowed principles of the Church of England with regard to ceremonial. In her estimation, ceremonial is a mere matter of order, to be regulated by the judgment of the Church of each nation, and subject to alteration when it comes to be misused. It is required, in her system, to be simple and intelligible, not burthensome, and not promotive of error or superstition.

The practical exhibition of the principles thus avowed by the Church is to be found in the Rubrics and Canons. I can discover no ground for suspecting that these were intentionally framed with a view of making room for any such ceremonial as could be characterised as "gorgeous" or "ornate." This remark applies equally to her regulations with regard to persons, places, and services. I shall first speak of these, independently of the disputed part of the one rubric which has recently become an occasion of disturbing the peace of the Church, and which I think it best to reserve for separate consideration.

1. As to *persons*, it is agreed that that very rubric requires the clergy who officiate at Morning or Evening Prayer to be then habited in a surplice.

They are also to wear the hood of their degree, if they be graduates, or otherwise "a decent tippet of black." The Church does not provide that any other persons besides the clergy shall wear surplices. When she speaks of the "clerks," we understand her as intending lay officers who assist in the service. The Anthem, if there be one, implies the presence of persons competent to sing it. Propriety may suggest that these (who are the "clerks") should be habited in a distinctive attire. Usage may be pleaded, to a certain extent, in such cases, in favour of the surplice. But it is my duty to acknowledge it to be a fact that the Church nowhere recognises a surpliced choir.

So also with reference to processions,—no sanction of the Church can be pleaded in their favour. Where there is a necessity for persons to proceed from one place to another, there is an Apostolical rule by which the Church professes to guide herself, which woul

warrant the marshalling of those persons, as a matter of seemliness and order. But on this point it is significant of the Church not being addicted to processions for the purpose of making an impression, that she is silent. Bowing at the name of Jesus is sanctioned by the 18th Canon, but it is observable that, with much caution, the Church saw it right to give her reasons for the practice. There is no authority for other bowings, nor for any genuflexions.

2. As to *places*—and I include their *furniture*—propriety and simplicity, not magnificence or superfluity, would appear to have been the aim of the Church in her treatment of them.

In the rubric, as it stood in Edward's second Prayer-book (1552), in Elizabeth's (1559), continued I believe in James's (1602), certainly found in Charles II.'s (1662), and therefore standing in our present Prayer-book, there are these words—"And the chancels shall remain as they have done in times past." If I interpret this rightly, it is the law, not only that the chancels shall be preserved from destruction or mutilation, but that they shall continue in the condition to which they had been brought at the date of Edward's second Prayer-book, or subsequently, by lawful authority.

Taking the Communion Service and the Canons together for our further guidance, we are instructed that "on the east end of every church and chapel" are to be set up the Ten Commandments—an order which many modern church-builders ingeniously contrive to disobey. There is to be a table,—always so called,—never mentioned by the name of an "altar"—a name of which Bishop Hackett says, in his "Life of Archbishop Williams," that it is a "metaphorical usurpation." On this table there is to be "a carpet of silk or other decent stuff," of the propriety of which the Ordinary is constituted the judge. There is not a word, or a hint, about divers carpets, or divers colours. At the time of the Holy Communion the table is to be covered with "a fair white linen cloth." There is no authority for any article whatsoever being placed upon the table in addition to the vessels required for use in the administration of the Holy Communion. The table has not even a fixed place appointed for it by any express order of the Church. According to the rubric it "shall stand in the body of the church, or in the chancel, where Morning and Evening Prayer are appointed to be said."

For many years after the Reformation, the table was brought out and placed for the service, usually with its ends east and west, which explains why that which is now called the north end of the table is called by the rubric the north "side." The place in which our communion-tables now always stand was given to them, but without authority, after the accession of Charles II. We need not wish it to be altered. But it is right to remember that the Church has not herself assigned any particular place to them, and only now keeps them where they stand by virtue of her general law that no alterations may be made in the church or chancel without the authority of the Ordinary. This explanation suffices to show that when the minister is directed to stand at the "north side" of the

table, it could not have been intended that he should select the west.

The 82nd Canon orders that there shall be "a convenient seat for the minister to read the service in;" and the 83rd Canon requires "a comely and decent pulpit." There is no order as to the place of either.

The Church adds no more. While we have reasons, weighty and constraining, for making the house of God not only seemly but beautiful, in honour of Him whom we worship (and we may well rejoice to have such liberty, subject to the Bishop's control), it is right to remember that we cannot find in the Church's own regulations, authority, or even encouragement, for the introduction of costly decorations or of any useless furniture.

3. With regard to the *Service*, the times require us to ask, "Does the Church of England provide for what is called 'a high ceremonial,'—an 'ornate' and 'magnificent' performance?"

And the answer is ready, that she makes no such provision. In speaking of the persons who officiate, I have anticipated much that might be said on this part of the subject. But it is proper to add that the whole tone of the Service is left to depend simply on its own appropriate language, and on a just expression of it, and not upon external accessories. Nothing artistic has been devised by the Church for the purpose of producing an effect. The only choice allowed is, between "saying" and "singing" certain parts of the Service, the introduction or omission of the Anthem, and the use, or not, of instrumental music,—if at least her sanction of it may be inferred from provision being made for an Anthem.

Proceeding to the Holy Communion, it is significant that when it is conducted according to the Church's rules, just as they stand, the Service is eminently simple, and divested of all outward demonstrations. In these respects it stands in suggestive contrast with the ceremonial of the Roman and Greek Churches. It is a religious service, for the inner man, and makes absolutely no appeal to the mind through the outward eye. The officiating clergyman is directed when he is to kneel and when to stand, he has to present and place the alms on the table, and to place the elements so as most conveniently to break the bread and to take the cup before the people,—which instruction I understand as providing against his adding, out of sight, any ceremony beyond what is prescribed. The directions given for consecrating the elements, and for administering and receiving them, preclude the idea of anything being done for effect. The same may be said of all that is appointed to follow till the Service ends. If only that Service be conducted in exact accordance with the orders of the Church, nothing would be seen which, without perversion of language, could be called "histrionic,"—and nothing which could turn any of the congregation into mere spectators of a scene.

But it is said that it is lawful to add anything to the prescribed ceremonial of the Church of England so long as that thing is not

expressly forbidden. Yet surely the Preface on Ceremonies suffices to prove this at least, that the existing Romish ceremonial had been carefully sifted, and that what was then deliberately excluded was in effect forbidden. Some things were "retained," and others were "put away." It is too absurd to maintain that the practices which had just been "put away" or "abolished" as superstitious, as illusory, as farfetched symbols, and the like, might lawfully have been restored in the churches on the first day of using the new Prayer-book, which expunged them. And yet that might have been done then, if it be lawful now.

And herein we find all the answer which can be required to an argument grounded upon certain Acts of Parliament of the reigns of Henry VIII. and Elizabeth.<sup>1</sup> These Acts provided that until a new code of ecclesiastical laws should have been prepared, all such existing canons, constitutions, ordinances, and synodals provincial as were not contrariant to the laws of the realm and the royal prerogative, should still be used and executed. But the Preface to the Prayer-book, being part of the Act of Uniformity, makes whatever it excludes to be contrariant to the laws of the realm.

But what is to be said of such actions or vestments as are neither touched by the Preface nor the Rubrics? There is the practice of standing to hear the Sentences and Exhortations, and to read the Psalms; there is the alternate reading of the Psalms by the minister and people, and the sitting of the people when the lessons are read. For these we accept the honoured rule of custom (*mos pro lege*) as settling the mode of doing what must be done in some way.

As for turning to the east at the Creeds, the only authority for this is the same law of custom, which, however, is feeble in support of this practice, since it prevails only here and there.

Then there are the gown and cassock, the scarf and the bands. It must be admitted that these hold a less secure place than the surplice; but they are harmless, they have no theological significance, and they have the sanction of long usage. The gown is worn at a time for which the Church does not appear to have provided by any express regulations as to the dress of the preacher.

But the most important question with reference to ceremonial arises out of certain parts of that rubric which I have reserved for separate consideration, and which precedes the Morning and Evening Prayer.

The 58th Canon requires that the surplice shall be the dress of every minister in "saying the public prayer, or ministering the sacraments or other rites of the Church." It also provides that rods shall be worn on all such occasions. Of late it has been intended that the rubric in question lays down a contradictory, and at the same time superior, law. Let us consider whether such is its real intention.

<sup>1</sup> 25 Hen. VIII. xix. 8; 1 Eliz. i. 6.

Counsel of the highest reputation direct our attention to the place in which that rubric stands, and the title given to it, and argue that these limit its application to the Morning and Evening Prayer, and to such offices as may be introduced into the same, as marriages, churchings, and baptisms; in which services there is no dispute as to the surplice and the hood being the only authorised vestments. But doubtless it is held by others that this rubric extends to the office for the Holy Communion, and therefore requires the clergy to wear the cope, chasuble, albe, and dalmatic, when administering that sacrament.

Let us consider what would necessarily ensue from such an interpretation of this rubric. King Edward's first Prayer-book gives no directions as to the chancels or their furniture. The regulations respecting them which were made between the dates of the two Prayer-books are consequently left in full force. Besides this, there is the special requirement concerning chancels in this very rubric, that they shall remain as they have done in times past, which, as I have already suggested, sanctioned such reforms as had been effected since the beginning of the reign. And, therefore, to include the Communion Office within the scope of this rubric might be to place a pre-Reformation priest, in sacrificial robes, at the side of a Reformed communion table, which was directed to be placed in the body of the church, if most convenient for the congregation, and of which the ends might stand east and west.

Surely such could not have been the real intention of the Church! Even her enemies, in the hottest part of their hostility, failed to detect such incongruity in her regulations. And as for her friends, if the rubric means what some now attribute to it, our own "judicious" Hooker failed a little in discernment, and was somewhat injudicious, when he took so great pains to prove from Jerome and Chrysostom that the surplice was the ancient dress of the clergy in the celebration of the Lord's Supper, and when he gave such forcible reasons for the use of the surplice at that time.

But whether the terms of the rubric were an oversight or no, of one thing we may feel perfectly certain—that those words were not written or retained by the Reformers for the purpose of countenancing a doctrine in denial of which many of them suffered the pains of martyrdom, "lighting such a candle, by God's grace, in England, as they trusted should never be put out."<sup>1</sup> And it is no infringement of the rules of the Church Congress to say that, when an attempt is being made to bring back those garments avowedly as accessories to some particular doctrines, it ought first to be proved, beyond the reach of doubt, that those doctrines are doctrines of the Church of England.

On the other hand, we have a full right to demand a revision of that rubric, if its terms are such as to admit of its being turned into an instrument of warfare against the doctrine which the Church of England maintains.

<sup>1</sup> Latimer's words to Ridley on the day of their martyrdom.

Time forbids me to enter upon a discussion of the question, whether a higher ceremonial than that which the Church of England approves would be conducive, or otherwise, to the growth of religion in the land, strengthening its influence over the character and life of the people.

I can, however, briefly indicate the line I should wish to have taken, had the opportunity been at my command. I should have argued—

1. That if only permitted, and not enforced, a higher ceremonial, as it is called, would mark and strengthen divisions in the Church.

2. That if enjoined, it would offend ten-thousandfold more than it would conciliate or gratify.

3. That it has in itself little or no moral influence, since it addresses itself only to the senses, and leaves the principles untouched.

4. But, most of all, that its tendency is to substitute itself for personal religion,—to make itself the end, and not merely a help towards something higher and better,—a tendency to which we ought not to be blinded by the fact that the revivers of the system are many of them eminently devout men, who watch sedulously against the temptation they are under to forget the power of godliness when their minds are so full of its form.

We have warnings enough before us. In other countries, where the ceremonial is highest, the religious principles and practice are lowest. In Italy, for example, if you inquire either about the priests or the people, you are likely enough to hear that religion has no moral power over them. If you ask about the prospect of a revival of religion, you may be told that your question assumes the existence of faith, whereas religion, in any such sense, is dead. But in that country ceremonial flourishes, flaunts itself, and is boasted of; a ceremonial which is imposing in a sense melancholy and awful—for it is like the whitened sepulchre over dead men's bones; it leaves sin unabashed and rampant, while many even of those who have to perform their parts in its elaborate scenic displays are lax in morals, alienated from Christianity, and entangled in unbelief.

I close my paper with an expression of the deep and solemn desire of my heart that our great and glorious Head may be pleased to look graciously upon our branch of His Church in her present perils and anxieties; that He will keep her steadfast in His own true faith, the Scriptural theology of the Reformation; that He will give each of her members grace to be, as Bishop Hall so graphically expresses it, "in necessary truths an oak, and a reed in truths indifferent;" that He will heal her divisions by binding her members more closely to His own self; and that He will beautify all her borders by a copious shedding forth of those excellent gifts which are the fruits of the Spirit in every heart of man in which He is pleased to abide.

ed inconsistent, and therefore were not likely to have been ed to cease, and thus to diminish that dignity of Eucharistic ship which the vestments themselves implied. No more king proof could well be given of the condition in which the monial of the Church of England was intended to be left by first reformed Prayer-book, than the notable circumstance the Duke of Somerset sent it officially to Cardinal Pole at e, inviting him to return to England, and saying this, among r things, of the book itself—"In the which yf ye can fyend faulte we shall gladly receyve yor letters and here your ment given thereupon, and shall as gently cawse the reasons to ndered unto you, wherewith we do not fere ye shal be satis-<sup>1</sup> No one can seriously imagine that the new Prayer-book d have "satisfied" the Cardinal if it had materially altered general ceremonial features of the Church's Offices, and espe- y of her Eucharistic Service.

Now let us, at once, pass over just 300 years, and, mentally ecting the churches of England and attending the services e in 1849, observe the marked and lamentable contrast in onial which they then presented. Making every allowance ll kinds of abuses at both periods, it needs no critical eye to rn the obvious difference where care the most prevailed at the time or was least regarded at the earlier period. Even if time itted, it were scarcely necessary for me to draw the picture h most can probably sketch in outline for themselves—many ble to fill in with curious details. In making this comparison, otice, of course, is intended to be taken of the relative condition e fabric of the churches, or even of their internal decora- at the dates in question: it is strictly church ceremonial to h these remarks are limited. There may have been, and there be, a full and splendid ceremonial in a very debased building; ould indeed be incongruous, but probably less, certainly not ; so, than the aspect of a well-restored or newly-built church—in its furniture and costly in its decoration—where the service continued or inaugurated upon the prevailing type of a period it may be hoped, not slowly passing away. Nor, again, in ting out the dissimilarity, is any blame implied of those who merely continued a usage which they and their predecessors ited, and with which clergy and laity of all grades were for most part alike content.

ring, however, the last quarter of a century, influences of us kinds have arisen which here and there (how, it might be ult to state precisely) evoked a ceremonial desire. This has on spreading and intensifying, till at length it has produced a onial zeal which, in not a few, and still multiplying, instances, estored to the services of the Church of England the aspect 1 they wore in the earliest years of King Edward VI. The of this has been on the one hand, to provoke a strong

<sup>1</sup> State Papers (Domestic), Edw. VI. vol. vii.

opposition to the revival, on the other hand, to increase and consolidate a by no means small or uninfluential body of ceremonial defenders.

5. In this crisis it is a plain duty fairly to face and carefully to consider, first of all, some such question as the following:—Is the Church Ceremonial which prevailed in 1549, or the Church Ceremonial which prevailed in 1849, the rightful heritage of the Church of England?

This is the first time at which any of our Church Congresses have taken up at all the subject of Ceremonial. The introduction of it on this occasion is a recognition of its importance as affecting the well-being of the Church of England. The character of this assembly is especially fitted to consider and discuss the question I have proposed; and therefore it may not be without its use to furnish, as concisely as possible, some elements which perhaps will contribute towards its answer. In doing so it will be impossible now to produce much evidence in support of my positions, but I must ask the Congress to believe that I shall assert nothing but what is capable of proof.

6. Viewing the question ecclesiastically, historically, or legally, I am unable to arrive at any other answer than this—that the Church Ceremonial of 1559 is that to which, in the main, the Church of England is at least entitled now.

(a) Ecclesiastically, she has made and sustained the claim by appealing to Scripture and primitive antiquity in justification of that order of divine service which was settled in the sixteenth century.

Thus the statute (2 and 3 Edward VI. c. 1.) authorising the first reformed Prayer-book states that the King “hath appointed the Archbishop of Canterbury and certain of the most learned and discreet bishops, and other learned men of this realm, to consider and ponder the premises; and thereupon, having eye and respect to the most sincere and pure Christian religion taught by the Scripture, as to the usages in the primitive Church, should draw and make one convenient and meet order, rite, and fashion of common and open prayer, and administration of the sacraments, to be had and used in his Majesty’s realm of England and Wales. . .”

Again, the statute (5 and 6 Edward VI. c. 1.) authorising the second Prayer-book (which is commonly, though, as it seems to me, erroneously, held to have been intended to teach a less Catholic doctrine and to forbid a less Catholic ceremonial than the first Book), says, in speaking of the first Book, that “there hath been a very godly order set forth by the authority of Parliament, for common prayer and administration of the sacraments, . . . agreeable to the Word of God and the primitive Church.”

Once more, the statute (13 and 14 Charles II. c. 4.) authorising our present Prayer-book declares that “in the first year of the late Queen Elizabeth there was one uniform order of common service and prayer, and of the administration of sacraments, rites and



ceremonies, in the Church of England . . . agreeable to the Word of God and usage of the primitive Church."

These explicit declarations of three several statutes lead inevitably, as it appears to me, to this conclusion—that (without taking into account what was or was not done under the Prayer-book of 1552) the fuller ceremonial provided by or used in connexion with the Prayer-books of 1549 and 1559 must be regarded as being, in the mind of the Church of England, consistent with Scripture and primitive antiquity.

(b) Historically, the English Church makes the same claim to an ancient in preference to a modern ceremonial; for, defending, in the 30th Canon of 1604, the use of the Cross in Baptism, she uses language which certainly implies a designed continuity of association, not only with communions in which church ceremonial was prominent, but with that ceremonial itself where consistent with her own constant appeal to the ancient Church. The words indeed are well enough known; it may be doubted whether their import is sufficiently considered:—"So far was it from the purpose of the Church of England to forsake and reject the Churches of Italy, France, Spain, Germany, or any such like Churches, in all things which they held and practised, that, as the apology of the Church of England confesseth, it doth with reference retain those ceremonies which do neither endamage the Church of God, nor offend the minds of sober men; and only departed from them in those particular points wherein they were fallen both from themselves in their ancient integrity, and from the apostolical Churches which were their first founders."

Should it be objected that the word "retained," as used here, limits the "ceremonies" to those in actual use in 1604, it is obvious to reply that such a usage, or rather non-usage, was a mockery of the "ancient integrity" of the Churches spoken of, and that practices so disgracefully lax as they then for the most part were, certainly could not seriously be spoken of as any following of the customs of "the apostolic Churches." Besides, it must be remembered that the general rubric on ornaments, in the Prayer-book of 1604, pointed to as high a standard of Eucharistic ceremonial as is claimed under the rubric now. Some objectors to ceremonial even maintain that in its form at the Jacobean period it maintained a higher standard than its terms now impose.

(c) Legally, the claim is declared in such explicit terms that, if they are regarded alone and without reference to what is termed contemporaneous exposition, there may be said to be a common consent to the belief that the *instrumenta* involved in church ceremonial are clearly referred to the second year of King Edward VI. by the well-known rubric on "the ornaments of the Church and of the ministers thereof," which occurs in our present Prayer-book. There is, in truth, a consensus of divines and lawyers, from Bishop Cosin down to our own time, in support of this view.

To this must be added the judicial interpretation of the highest existing court of Ecclesiastical Appeal in 1857—"that the same dresses, and the same utensils or articles, which were used under the first Prayer-book of Edward VI. may still be used." It would seem to be a most legitimate conclusion, that the period chosen as the standard for ornaments may, at least with propriety, be appealed to where ceremonial directions are lacking or are implicit in our present Service-book; for, unless it can be shown that the two were inconsistent in 1549, they cannot be at variance in 1867, except in any particular the old ceremonial does not correspond to the character of the existing offices on account of their being varied from the form which they had in 1549.

7. But it will no doubt be again, as it has been already, in effect contended, that notwithstanding the Church of England's abstract appeal to primitive antiquity, her reference to the customs of other Churches, and her retention of an old rubric, she has, nevertheless, abandoned what doubtless was in 1559 as well as in 1549 her rightful ceremonial heritage, and that she is only entitled now to that kind and amount of ceremonial which her services ordinarily exhibit.

The argument is maintained on two grounds:—

First, that the ceremonial provided for by the first Prayer-book of Edward VI. soon began to fall into disuse; was discouraged, if not prohibited, by the second Prayer-book; was never really meant to be continued by Elizabeth, but in fact rapidly declined during her reign; and has not since been attempted to be restored until now, except for a short period during Archbishop Laud's primacy, when the experiment proved disastrous.

This statement may in the main be admitted; but I must question the assertion that the Elizabethan law was not intended to be permanent; and the allegations of early disuse and of rapid decline need considerable qualification; there is sufficient evidence to show that the attachment to the old ceremonial was strong enough to retain it longer and more extensively than is commonly believed to have been the case. Yet giving to the statement all the weight it claims, to what does it amount? Not more, surely, than to this—that the invading tides of foreign Protestantism, and of domestic Puritanism and Presbyterianism, broke down the Episcopal and other defences of Catholic antiquity—themselves many of them far from strong—and desolated the ceremonial—(must I not add the doctrinal?)—region of the Church of England. As to the alleged failure of the revival in the reign of the First Charles, it must not be forgotten that the political strife of that period forbids it to be regarded as any test of success under more favourable auspices.

Secondly, it is said that the legal claim for the ceremonial of Edward's second year was legally terminated by the action of the Church herself in the Advertisements of 1565 and the Jacobean Canons of 1603-4. These, it is asserted, were legal limitations of the rubric, made in conformity with a provision in the Elizabethan

Act of Uniformity with declared (s. xxv.) that the ornaments of the second year of Edward VI. should "be retained and be in use . . . until other order shall be therein taken by the authority of the Queen's Majesty," with certain advice which the clause named.

The argument is not new, though much stress has been laid upon it of late, and a high legal opinion given in conformity therewith, which some of its authors have since repeated. If no adverse opinion, at least equally strong, had been published, it might have been presumptuous in a non-legal person to be other than silent upon this point; but as the case is otherwise, I may with some confidence reassert the belief which I ventured to express in print ten years ago<sup>1</sup>—that the true interpretation and bearing of these Advertisements and Canons (and indeed of all other similar acts which occurred between 1559 and 1662) is that they exhibited the *minimum* ceremonial upon which the bishops were compelled, from time to time, to insist in order to secure, if possible, some degree of conformity to laws then in force, on the part of those who again and again showed their determination to strip, if they could, the Church of England of all likeness to anything but the Presbyterian platform.

But, further (putting aside the Canons of 1604, which were not made in virtue of any authority derived from the Elizabethan statute, and passing over the very important question whether the Advertisements were in fact issued with the authority which the statute required), I must be allowed to dispute the correctness of the statement upon which the argument itself is framed. It is asserted that the proceedings touching the Advertisements were taken under the 25th section of the Elizabethan Act of Uniformity, which provides for "other order" being taken as to ornaments than that already given in the same section which legalised those of Edward's second year. But, so far as I am aware, though I do not think the point has been noticed, there is no reason whatever for supposing that this was the case. They were, indeed, the result of Queen Elizabeth's letter to Archbishop Parker, 25th of January, 1564-5; but that letter contains nothing to indicate that any particular section of the statute was to be then acted upon, still less does it point to this section. It is much more likely that the 26th section was the one kept in view, if indeed either was really touched by what was done; for that section provided for the publishing (not of "other" as in the former section, but) of "further ceremonies and rites," in case there should "happen any contempt or irreverence to be used in the ceremonies or rites of the Church, by the misusing of the orders appointed in" the Prayer-book. It was of this very "misusing" that the Queen's letter complained, and insisted that the bishops should devise some remedy for it; but that that remedy was not to be sought in an alteration of the law can hardly be doubted by any careful reader of the document; more especially if regard be had to the following words of the original draft, for

<sup>1</sup> Lawful Church Ornaments, p. 206.

which a more threatening form, and one less favourable to the non-conforming clergy, was substituted; for the Queen says, "And yet in the execution hereof wee require you to use al good discretion, that hereof no trouble grow in the Church, neither that such as of frowardness and obstinacy forbear to acknowledge our supreme authority over al sort of our subjects, bee hereby encouraged anywise to think that wee mean to have any change of the policy or of the lawes already made and established, but that the same shal remain in their due force and strength."<sup>1</sup>

Seventy-six years later the letters patent prefixed to the Canons of 1640 confirm this view—that the law, as settled by the Elizabethan statute, was not altered by any of the subsequent regulations which had been made to meet the growing laxity and nonconformity of the intervening period; for the King states as follows—"We are given to understand, that many of our subjects, being misled against the rites and ceremonies now used in the Church of England, have lately taken offence at the same, upon an unjust supposal, that they are not only contrary to our laws, but also introductive unto Popish superstitions, whereas it well appeareth unto us, upon mature consideration, that the said rites and ceremonies which are now so much quarrelled at were not onely approved of, and used by those learned and godly divines, to whom, at the time of Reformation under King Edward VI. the compiling of the Book of Common Prayer was committed (divers of which suffered martyrdom in Queen Maries days), but also again taken up by this whole Church under Queen Elizabeth, and so duly and ordinarily practised for a great part of her reign (within the memory of divers yet living) as that it could not then be imagined that there would need any rule or law for the observation of the same, or that they could be thought to savour of Popery."

Enough, I think, has now been said (as much certainly as the limits of this paper permit) to prove that such church ceremonial as was clearly allowed and practised in connexion with the first Prayer-book of King Edward VI. is still the Church of England's rightful heritage—one which she is fully entitled to claim on every plea by which she can sustain her position and authority as a portion of the Church Catholic itself.

8. But it is not sufficient at this day to inquire what are the Church of England's abstract rights in the matter of church ceremonial; it has become a question of great practical and general import whether she could endeavour to cultivate her ceremonial heritage—all the more so because the attempt has, within these last few years, been made in some spots of her wide domains. It has varied, indeed, both in character and in degree; yet it may be said to have been, on the whole, a clear advance, and that, too, in the direction of fulfilling the law by which ceremonial among us is governed.

The prospects or the proofs of success commonly go far toward:

<sup>1</sup> Strype's Parker, iii. 39.

determining the commencement or the continuance of an experiment. In this case it must be admitted that the measure of success already attained is far from being discouraging; especially when it is remembered how various, and often strangely assorted, have been the forces which, separately or in league, the effort had to withstand. Among these were to be found the dislike of change, and the prejudice against antiquarianism; the preference of modern simplicity, and the dread of innovations; the contempt for puerilities, and the attachment to unmeaning forms; charitable fear of offence being needlessly caused, and in unwillingness to believe that scandal was given by the lack of decency and order; an alarm at the supposed tendencies of the movement; a complaint of its indefiniteness; a fear of its being superficial; a real inability of many devout minds to accept it, whether from previous training or other causes; the allegation of its disloyalty; the standing aloof, or the depreciation, or the opposition of authorities. These and many more hindrances of a like character, not to be despised, whatever might be thought of the apparently more formidable hostilities of a distinctly public kind, have severely tested the merits of the attempt thus far made to revive in use ceremonial which exists in theory. It may well be believed that these checks have been wholesome in preventing a too rapid development, such as is by no means uncommon when a reaction sets in against what is believed to be, or really is, a long reign of disorder or indifference.

It has, however, to be considered whether, in achieving this success; the ceremonial movement has in fact answered any of its true ends and objects,—such as the adding more solemnity to religious worship; the imparting to it a life and energy calculated to fix the attention and sustain the devotions of the worshipper; the giving definiteness and fixity to theological ideas; the helping Christians to realise more vividly the presence of God and the majesty of His service; the impressing men of different ranks and of varying degrees of ignorance or of intellectual culture with a stronger persuasion of the order of grace as distinct from that of nature; the raising, directly or indirectly, the tone of society touching the Church as a visible spiritual agency, and not a mere institution for promoting social order and a decent morality; the drawing out more of the spirit of sacrifice for God's honour; the deepening of the religious life by the greater prominence given to sacramental worship and its spiritual associations; the bringing into communion with the Church any who had failed to be attracted under a less ceremonial development; the retaining those who, for lack of this external manifestation of sacramental life, might have been tempted to seek it elsewhere.

That these ends have been attained in varying degrees, though not perhaps to any very large extent (as indeed could scarcely have been expected, considering the limits and duration of the movement), cannot, I think, be denied; and, therefore, this result must surely be a warrant for continuing the experiment where circumstances

favour the attempt. Not, indeed, that the absence of success, at least until after a very long period of trial, would be any adequate proof of the unfitness, in itself, of a ceremonial revival; more especially in a case like the present, where the attempt runs counter to the tradition of well nigh three centuries; for to the growth of that tradition originally, and its subsequent perpetuation, must be traced the existence and long continuance of a state of things in the Church of England than which nothing could well be more at variance with the pretensions of a body making the claims to those notes of a Church which the English communion puts forward for acceptance.

The history of that tradition seems to me to point to us of this day, a *warning* and an *encouragement*. It tells us, surely, as plainly as can well be, that with the decay of ceremonial there followed infrequency of worship, and more especially of Eucharistic services, and that concurrently there was manifested an increasing public dimness on the corresponding doctrines, which became less and less distinct with the growth of a popular Protestantism. I do not, of course, mean that theological treatises ceased to be produced, or that even catechetical manuals were not prepared: on the contrary, to these no doubt it was due that among clergy and people there was maintained a larger amount of sound religious knowledge than else would have been preserved; but it seems undeniable that the loss of church ceremonial was accompanied by a feebler popular apprehension of the teaching of the Book of Common Prayer; and the substitution, in the public services, of coldness and dryness for that fervour and warmth which are the fitting accompaniments of devotional acts. The *warning*, therefore, is—to beware of damping the zeal for ceremonial which is now manifesting itself, lest, through the indifference of disappointment, there should be a recoil upon the tradition which has been deprecated; the *encouragement* is—that, in the small experience of the recent revival, there are to be seen the indications of a deep and wide-spread resuscitation of ceremonial which by its vigour may be expected to prove a lasting protection to that religious truth which is more likely than ever to be imperilled in the future.

9. While, therefore, I speak the deepening conviction of my own mind for many years past, that the ceremonial movement is one which, in the nature of things, must progress in the Church of England, I would take this opportunity of pointing out three hindrances to its legitimate development.

First.—The need of some well-known and definite standard which could be appealed to as the *maximum* desired to be attained either as the permanent point, or as the stage to be rested at for a given period.

It is the want of some fixity of character which deters many from sharing in this movement, to which in principle they assent. We need, no doubt, a Committee of Rites to prepare a more explicit *ceremoniale* for the Church of England; but it may be

doubted whether the time has quite arrived for giving such shape to conclusions which need first to be worked out by a tentative process; especially where, as in our own case, the endeavour is to re-adapt an ancient, but to a great extent, neglected, ceremonial to an institution, which, meanwhile, in its character of an Established Church, has practically attained a comprehensiveness probably much exceeding the limits which even in that character it was designed to embrace.

Secondly.—The want of some more uniform and better understood principle of action among the restorers of ceremonial themselves; especially in the absence of that kind of public standard just mentioned. It is felt that the movement is of a too eclectic kind, and consequently is deficient in a quality which Englishmen value—that of steadiness, and so, as it is thought, of safety. The discussion of “Church Ceremonial,” at this Congress, will not have been without some value if it should lead to any well-devised and concerted plan as to this point.

Thirdly.—There can be no doubt that with a very large proportion of not unsympathising and Catholic minded men, the absence of any recognition of the ceremonial movement by the Episcopate is a real hindrance to their more than passive share in its promotion. The fact of such want of Episcopal sanction must be regretted; but it may be that it has furnished a truer test of an existing need; while it must not be forgotten that in a movement which has been alleged to be of doubtful legality, it may well have been felt by our Episcopal rulers that it was desirable to abstain from advising in a cause upon which they might each have to adjudicate.

To some extent it may be hoped that this last hindrance is passing away, as from other causes, so in the recognition of a clear principle, really affecting this subject, which has been just enunciated in the Pastoral of the United Anglican Episcopate; for when the Bishops assembled at Lambeth exhort, in pious and loving accents, the faithful, Priests, Deacons, and laity, to “Hold fast . . . the Pure worship and order which of God’s grace ye have inherited from the primitive Church,” it at once sends back our thoughts to those primitive liturgies which the Revisers of 1661 were especially directed to “consult;” and it seems to say that the church ceremonial which they embody is no unfitting guide for us, in this nineteenth century, who are seeking to restore our wasted ceremonial heritage; and that in following it humbly, patiently, considerately, carefully, and charitably, our action may not be otherwise than accordant with the prayer of that same Pastoral which supplicates God that we may “reach forth unto higher measures of love and zeal in worshipping Him.”

## ADDRESSES AND DISCUSSION.

Mr. R. BARR (of Stoke Newington), who was received with great cheering, said:—No subject more important than that of Church Ceremonial has been brought before this great Congress. For public worship being the chief duty, the highest privilege, the most exalted work in which redeemed men can engage, it becomes a question of the greatest moment to know how we can perform this, "our bounden duty and service," most acceptably to Him to whom it is due, and so as to attain the end for which it was appointed. As my allotted time will not allow me to enter into the historical or theological aspect of the subject, I will simply state the general principles upon which I conceive Church Ceremonial rests. The dignity of a sovereign could not be long maintained without the forms and etiquette of courts; neither can the solemnity of public worship be sustained without a significant and impressive ceremonial to give form and expression to the devotion of the worshippers. And as no man would be called ridiculous or foolish who used the dress and observed the formalities of a court, because the sovereign sitting on the throne was the representative of majesty from on high,—why should not the same rule be applicable in judging the clergy who adopt the dress and ceremonial of a more extended sovereignty than any on the earth—that of the Holy Catholic Church? Is it not fitting that in the one case, as well as the other, there should be a garb marking the officials for the work in which they are specially engaged? For what is the Church but the visible kingdom of Christ, and her public services but the courts whither we go to offer our homage to the King of kings? The teaching of the natural world, as well as the direct Revelation of God, inculcate the use and importance of symbolism. "All nature," as a great philosopher has beautifully described it, "is a song of praise on the Creator's omnipotence, composed in living imagery." Is not the whole earth one vast symbolical temple, shadowing forth great mysteries, and making spiritual realities almost palpable to the senses of the earnest and loving student? Man, its priest, stands, as it were, on the pinnacle of the universe, and, like the fabled Atlas of old, bearing the heavens on his shoulders, unites the heavenly and the earthly in his own compound being. Hence the great nations of antiquity, whether guided by the light of some primeval tradition, by the symbolical world around, or by the deep cravings and needs of our common humanity, have been led to clothe their religious worship in a symbolical garb, and invest it with a ceremonial designed to impress the minds of its votaries. So, when God in His infinite compassion would lift up man from the abyss into which he had fallen, and draw him into communion with Himself, He set up His Church, and appointed a minute, gorgeous, and highly symbolical ceremonial, in which beauty of form and colour, rich and costly materials, ravishing harmony, sweet smelling incense, and whatever could quicken the imagination, kindle the affections, and delight the senses, were all enlisted into His service, to do Him honour, and also to elevate, purify, and educate fallen man, and bring him back into communion with his Maker. Time will not permit me to speak of that wondrous system of types and figures which shadowed forth the coming of the Great Deliverer—or I could show that although much is abolished, some is yet retained in the Christian Church. (Cheers). But there are certain fundamental principles of worship which must abide so long as man continues what he is, and stands in the same relations to his Maker. I would refer to that remarkable example of fervent and impressive worship given in 2 Chron. v. as a pattern for all generations. It was on the occasion of bringing up the ark of God into Solomon's Temple, when 2300 Levites, skilful in music and in song, with 120 priests sounding trumpets, stood near the altar, the former "arrayed in white linen," the latter in their special garment. And they sent up their instruments and voices as one man, and as the full flood of harmony burst from that magnificent choir, the glory of the Lord came down and filled His house, thereby testifying to all generations His approval of such worship. The Holy Catholic Church, guided by the indwelling Spirit of God, has framed her ritual after this divine pattern given in Holy Writ, and in all ages, and among all nations, has adopted a dignified, solemn, and symbolical ritual as the most fitting mode of doing honour to her Lord and King, as becoming His greatness and majesty, and best calculated to evoke and concentrate the worship of her children, as well as to express the adoring love of the faithful. And I maintain that the Church of England, so far from having abolished the old ceremonial, has retained the same principle in the reconstruction of her public Offices. Her Morning Prayer, taken chiefly from the ancient offices of Matins and Lauds is especially a service of praise which can only



properly expressed in choral worship. The great choral gatherings, now happily so common, are bringing out the fulness and beauty of these offices, and giving men ruer ideas of worship. Public worship being the mutual, *united homage* of the body of the baptized, the training of regenerate souls for the heavenly worship of which it is the reflex, it requires a more or less elaborate ceremonial to direct, fix, and unite the devotions of all, and to prevent it degenerating into a cold and lifeless service. We do not go to church to say our private prayers, but to join in one common act of objective worship. As in heaven seraph cries to seraph, and host to host, until the countless myriads are blended into one unisonous outburst of adoring rapture, ascribing glory to the Lamb, so in the Church on earth choir answers choir, the multitude of the people take up the strain, and Psalms, Doxologies, and Canticles follow in quick succession, until the united, concentrated worship of the body of Christ ascends like a cloud of incense to His footstool, echoing the worship of the angels, and giving glory to Him who has redeemed us by His blood. Ought we not to employ all that is beautiful, grand, and solemn in the performance of a duty so exalted and blessed, filling our hearts with adoring love? Grand, impressive, and soul-stirring as such service is, is it but the prelude to, and preparation for, that great supreme act of worship, the Holy Eucharist—that mystery of mysteries in which the Church shows forth the death and passion of her Lord, and pleads His all-prevailing sacrifice. In celebrating this high service, the Church, in all ages and among every tongue and people, has used special garments for the priest, more beautiful and dignified than for any other service. Every garment and ceremony was made to speak of Christ, and to impress His death and passion upon the minds and hearts of her people. A previous speaker has said that the Church of England has no altar. Now, I would ask, was there ever a religion on the face of the earth without an altar? (Cheers.) Does not St. Paul say, “We have an altar?” It had also been said that the Church of England did not appeal to the senses by her ritual, but had appointed a simple ceremonial. I do not believe that she has so mis-read humanity, or misunderstood the nature of man, as to have meant to put aside that which could influence his complex being. The Church has a great work to do, but she is so narrow, stiff, and straightlaced, that thousands of people are separated from her communion who might be won. (Loud cheers.) She wants life and expansiveness, that the Spirit of God that is within her may go forth and fructify, and reach all classes of the people. If Dissent has gathered in its tens of thousands, it is because it met a want of human nature. Why did not the Church meet that want? I would appeal to our right rev. fathers and say we want to have services of all kinds, the simplest to meet the cases of the most ignorant, and not to curtail our ritual, but to expand it, and have grand and imposing services for those who need them. We are asked to go back to “the accustomed use”—a use which I am old enough to have known, and which emptied our churches, dishonoured God, and destroyed the souls of men, driving tens of thousands either into Dissent or utter indifference to all religion, so that it required all the fiery zeal of the Wesleys and Whitfields, the Venns and the Simeons, to awaken the dormant Church to penitence and life. We are reaping the fruits of their labours, and shall we destroy the work they have done, and lapse back again? No; what we want are services of all kinds, simple ones to meet the lowest classes, and more ornate and highest ritual for those who need it. Let us unite heart and soul to make the services of our Church what they should be, that such a song of praise may ascend from her to the throne of God, that all people would look to her, and that she should be the honoured instrument in bringing about the reunion of Christendom. (Loud cheers.)

Rev. T. D. BERNARD (Rector of Walcot, Bath).—I am sure, my lord, we all feel a common anxiety in dealing with a subject so practical, pressing, and serious. Many questions have been suggested which must be settled by decisions of law, or by councils of prudence or charity. But there is one which is prior to them all, and which is more properly a subject for public opinion, and therefore for this Congress. To this only I shall address myself. Is it to be desired that the Church of England should adopt a distinctly higher ceremonial than that she has had hitherto? We are all sensible by this time, that the thing proposed to us is not the fuller or more general carrying out of our traditional system, but the introduction of a body of new features hitherto supposed to be foreign. There are two systems before us. It is alleged that one was allowed; it is certain that the other has prevailed. To pass from one to the other would be a practical and visible revolution. I submit that any strong change in ceremonial is an evil, and pregnant with evils, and therefore not to be made without great and pressing reasons. The continuity of ceremonial does not really involve, but it represents to the common apprehension the continuity of the

Church's life. It does not lie so close to it as does the continuity of doctrine or the continuity of orders; but it has all the practical importance which belongs to that which is upon the surface, which compels attention, and is always before the public eye. My friend may be the same man that he was; but after a great change in his aspect and his adoption of foreign manners and a foreign dress, I scarcely feel as if he were so, and I must excuse those less intimately acquainted with him who fail to recognise him at all. I do not speak as an old Tory (if there be such a being left) who would have nothing changed; but I remember the sore struggles of scrupulous yet holy consciences, through which our present ritual and vestments were secured to our use; I observe that different doctrinal tendencies have since found in them a common satisfaction and repose; I see that our ceremonial has been felt to be, on the whole, a fair representation of the character of the English Church; and I am sure that any considerable change in it would be felt as a proof which no argument could overpower, that an equally considerable change had taken place in that characteristic itself. A compact would seem to have been broken, a settled understanding to have ceased, and the members of the Church, no longer feeling themselves safe within the limits of traditional custom and recognised law, would be cast upon all the agitations and miseries which attend the conflicts of individual taste, individual conscience, and individual will. And this state of things is demanded in the name of *liberty*. It is urged that liberty for an ornate and scenic ritual ought to be conceded to those whose devotional taste it suits; that though law should not force it on a reluctant clergyman, and a clergyman should not force it on a reluctant congregation, there should be liberty to adopt it where the desire for it exists. It sounds well. As an advocate for representation of minorities, I like the sound of it myself; but in matters of public regulation we are bound to look forward with something of a legislative eye, and I see before me not shadows (as has just been said), but a course of inevitable events. What is a clergyman? Thank God he does not live for ever; he comes and goes; another takes his office, who will in turn use his liberty to change the ceremonial which he finds. What, again, is a congregation? It is spoken of as if it were one man or one mind. It is an assembly of minds of various habit with equal rights; but it may be with opposite wishes on the subject to be decided. Then the majority must decide. But how to get at the majority! You must have manifestations of opinion; they will be asked for, made the most of, made the least of, manufactured, supposed—busy and managing people get their way. See what you have done. On a subject which all can understand and on which all can get hot—women as well as men—you have called into the field, you have stimulated into action every principle of restlessness and antagonism. There will be the party of movement and the party of resistance; mutual watchfulness, canvassing, cabals, strategy which uses occasions and secures positions. But there is a power to heal and to decide—the Bishop and his “godly monitions.” You, my lords, best know what these can do, when men are eager and think that they have legal liberty. No! this scheme of liberty in the adoption of ceremonial, fair in its sound, must be ruin in its action—I will not say threatening an ultimate disruption, but ensuring an immediate dislocation through the whole body of the Church. I submit, in the next place, that this change proposed is counter to the mind of our time and nation. It is scarcely allowed, on the other side, that such an objection can be entertained. The restoration of the vestments and ceremonial is spoken of as the recovery of a lost heritage, of an eternal possession and characteristic of the Church. These things were once—they ought to be for ever. But stay, we are not speaking of the thing which is done, but of the way in which it is done—the dress and manner of the Church. A man's dress and manner are not formed merely by his principles, but by external influences and accidental associations. The ancient ceremonial of the Church was the joint product of its doctrines and its associations. We know as matter of history what those associations were—the gaudy grandeur of the decaying empire, the intellectual childishness of the barbarian races, the idolatrous taste of lingering paganism. And is it to be contended that a style and manner, matured under such influences as these, must cleave to the Church for ever, and even where they have been deliberately laid aside must, at all hazards, be recovered? The mind for which we have now to find expression has been formed under other influences. Take things upon the whole, and who will say that this is an age which naturally expresses itself in histrionic forms, prefers symbolism to plain speaking, or counts pageant a serious thing, or at least that these are characteristics of the English mind? Old forms are still associated with our serious life—the coronation of a sovereign, the pomp of an opening of Parliament, the judges' procession and trumpets. Great actions should have their *tokens* and make their formal claims to public reverence. But a little is enough.

ow to business; that must not be cumbered with any forms but such as protect its dignity and conduce to its end. It is the same with the public acts of worship. In their buildings, garb, and order, they are separated from vulgar associations and claim the reverence which is their due. But if you should now bring back the elements of show and histrionic action, you would not in the present state of feeling augment what you would on the contrary impair—the sense of seriousness in acts of worship. No one would like it, not as assisting their converse with God, but with those lighter pleasures with which they gaze upon a show. Most would not like it. Arrangements for effect, which may perhaps suit the French taste, are not natural with us. We manage them badly, and feel for them a kind of repulsion and disdain. Beware how you introduce changes which may, in the end, encourage that lightness or provoke that disdain. Our present ritual is free from both dangers. Grave and dignified, its simple and simple order leave spiritual acts to appear as spiritual, adding nothing which can seem to be a substitute for worship in spirit and in truth. I would submit, in the third place, that this change is counter to the spirit of the Gospel; but I shall stop in a moment. I will but say that it is not as taking a low view of the character and acts of the congregation that I plead against the change proposed. The congregation is not a mere assembly of individuals come to get good; it is the body of Christ, with His promised presence in the midst of it, and in living relation with His mediation in heaven; we are in contact with heavenly things, and we fear lest earthly things should overlay them, arresting the minds which have not reached them and jarring on the minds which have. Consider that the Gospel is the dispensation of maturity as compared with the childhood of the law (so they are characterised in Holy Scripture), and see what is the spirit of each in regard to the matter before us. The one a vast and precise ceremonial, hints and adumbrations of thoughts which could not be distinctly expressed, typical representations of truths rather suspected than beheld. They make signs because they cannot speak. In the New Testament the ceremonial direction, scarcely an intimation of ceremonial habit. The Church of full age, its thoughts are distinct, its affections conscious, its possessions certain. We have done with types and adumbrations of things. An elaborate scheme of vestments—changing of garments, lighting of candles, swinging of incense, is scarcely a proper language for the Church adult and mature. Its language is the glorious simplicity of speech. “By Him let us offer the sacrifice of praise to God continually—the fruit of our lips, confessing to His name.” We are in presence of the manifestation of the personal Word of God, and the true response is the articulate word of man.

The Rev. WHARTON B. MARRIOTT, of Eton, said:—I read some months since, in the pages of an eminent Roman Catholic writer, a statement upon a question of antiquarian interest, which, fully examined, will, I think, lead us to considerations of the greatest import to the whole question with which this meeting is occupied. He was speaking (Rock's *Hierurgia Anglicana*, vol. i. p. 634) of a vestment which has been more familiar to us of the English Church during the last two years than it had been in long time before; and he said that, for 1,000 years, this had been recognised in the Church as the distinctive garb of Christian priesthood. That statement, if by the Church we understand the Romish Church, is, with certain reserves unimportant to my present purpose in referring to it, a perfectly correct one. And it is one which, subject again to some reserves, might be extended with truth to most of the distinctive features of Roman ritual, most of the distinctive dogmas of Roman belief. The ninth century, in other words, is the period, to which we may trace the earliest embodiment, in any definite shape, of most that is specially characteristic of the Romish Church. And a thousand years is no doubt a very ancient date of prescription. But the history of the Christian Church, remember, extends, not through a thousand years only, but through eighteen centuries of past time. And, therefore, to say now of any formula of doctrine, or of any distinctive feature of ritual, of any special type of ministering dress, that it has been recognised in the Church (meaning thereby the Church of Rome) for a thousand years, is but to say, in other words, that for the first 800 years of the Church's history, from the time of the Apostles downwards, no such recognition had been given, no such formula of doctrine known. And now, perhaps, the question will be asked, “Suppose that it be as you say—yet, even so, why should not the authority of 1,000 years which we claim, in matter of doctrine and of ritual, weigh as much as—nay, why not more than—the 800 years of which you speak?” To this I reply, that not for eight centuries, but for much less, for the first five centuries, may be claimed a higher authority far, than that of all those subsequent ages, during which the doctrine and the ritual of the Roman Church have gradually been developed to what they now are, by successive additions to primitive doctrine, by successive developments, correlative thereto, of primitive ritual. The sixth, seventh, and eighth centuries constitute a period of

transition, from the primitive age of Catholic and Apostolic truth, to the mediæval age of distinctly Roman Christianity. And if we put aside for the present this period of transition, we may recognise at once a broad line of distinction between the Catholic Christianity of the first period, and the Roman Christianity of the third. For the first was an age in which, for priests and people, God's word was an open Book, which men could search into, did search into, in its original tongues, as it came from God by the hands of His Apostles and Prophets. But from an early stage even of the transition period, primitive learning became extinct, first in continental Europe, and not long after in the East also. And to the Roman Church, of which now we are more particularly speaking, the revealed Word of God was from that time forth accessible only through the medium of a most imperfect language, and of a version which, as I shall presently show, suggests conclusions diametrically opposed to Scripture itself, and that, too, upon important points of doctrine, immediately underlying this question of Ritual which is now before us.

But before I proceed further, let me say one word, by anticipation, in the way of concession to those, against whose conclusions I am now arguing. Let me say, what only needs to be stated, to be accepted, I am sure, by all who hear me, that we have no right to assume as self-evident, that Roman ritual (and the doctrine therein implied) is, *because* Roman, false ritual; even in those particulars in which it is most markedly distinguished from Anglican ritual. We, as Anglicans, have no wish, as we have no right, to claim for our own Church an infallibility, which we deny to the Roman Church. And, therefore, I am quite ready to concede to those who have adopted, or who desire to adopt, Roman ritual and ceremonial, and Roman formulæ of doctrinal expression, that we have no right to take for granted, *a priori*, that, in drawing nearer to Rome than heretofore, they are not drawing nearer than before to the truth. There are certain leading points of dogma, on which, for the last three hundred years, our own Church has differed widely in doctrine, and therefore also in ritual, from the Church of Rome. But it *may* be (as some among us think, and as some also openly aver) that upon these very points the Church of Rome has been much nearer to absolute truth than ourselves, if not actually in possession of it.

I have said that there is no *a priori* reason, in the nature of things, why this should not be. But are there, I will now ask, any grounds of fact, connected with the history of the Church, which constitute the strongest possible presumption that upon those particular points (immediately underlying this question of ritual) in which our own Church differs from that of Rome, the Church of England shall be right, and the Church of Rome wrong? Such grounds, I believe, there are, and they are these.

The two main questions upon which the two Churches have differed, have been that of the reverential affection on the one hand, or the worship on the other, to be rendered to the Mother of our Lord; and, secondly, that of the nature of Christ's presence to His people in the Holy Eucharist, and (as involved in this) the nature of the "offering" which in that holy sacrament is made.

Now, as regards these two questions (immediately underlying that further question of ritual which is before us), the Scriptures of the New Testament, in the *original Greek*, make marked and most significant distinctions of expression, in reference to the one, and use a language clear, precise, dogmatic almost beyond example, with regard to the other. And in respect of both these, the Latin language, a very imperfect one as compared with the Greek, is incapable, in translation, of reproducing those distinctions; incapable also of giving expression, with exactness and precision, to those dogmatic statements. And the Latin Vulgate, penned as it is in a language of itself imperfect, is, in respect of the passages relating to these two subjects, not imperfect only, as it could hardly fail to be, but suggestive of conclusions diametrically opposed to those of the original text. And, yet once more, this Latin Vulgate, thus gravely imperfect, was from about the middle of the fifth century, up to the time of the Reformation, the one and only portal through which the Roman Church had access to the "oracles of God."

Let us consider these points in their order. And first for the distinctions, of which I spoke, in respect of the language employed concerning the Mother of our Lord. The one text of Scripture to which Roman controversialists appeal, in confirmation of a doctrine which they are obliged to defend, mainly, upon other grounds, is that in which is recorded the salutation of the angel—"Ave, gratia plena, Dominus tecum: Benedicta tu in mulieribus." (Luke i. 28.) Now, this expression, "*gratia plena*," "full of grace," is precisely the same which is elsewhere employed of our blessed Lord. "The Word was made flesh, and dwelt among us, . . . full of grace and truth." And in the one case as in the other they are suggestive (to one who reads them in this form) of a person who is in his (or her) own nature full of this divine attribute of

ace; of one who may be regarded as a treasure-house of grace, so to speak, to which they who need may draw near, and, drawing near, may therefrom be filled. But now, how stands this in the original? Of our Lord it is said that He was *πλήρης χάριτος*, "full of grace." But the words of the salutation speak of one, *upon whom grace has been bestowed* (*κεχαριστωμένη*), and who now, by reason of such act of grace, is herself in a state of grace. A present result from a past act is the proper connotation, as Greek scholars well know, of the participle of the Greek *præsens perfectum*. And that past act is plainly implied by the words which follow, *εὑρες γὰρ χάριν παρὰ τῷ Θεῷ*, "for thou (didst find) hast found grace before God—i.e. hast attained favour in His sight."

One instance only more, and one which has a very close bearing upon a subject lately brought into great prominence, among ourselves, by the language of a recent declaration, and by the defenders of the new ritual elsewhere.

In the same Epistle in which we read (Heb. ix. 25) that Christ our High Priest entered into the heavens, *not in order that He should often offer Himself* (*οὐδ' ἵνα ὀλλοκλις προσφέρει ἑαυτὸν*); in that Epistle which dwells with repeated emphasis upon his, that He was *ἅπαξ προσερχθὲς*, *once offered* (and in past time); that He *hath not need daily to offer*, as did the high priests under the Law, *seeing that He did this once or all when He offered up Himself* (*τοῦτο γὰρ ἐποίησεν ἑφάπαξ ἑαυτὸν οἰκονόγκας*):—in that same Epistle, I say, there occurs in the original this further statement, to the same effect, that He (Heb. x. 12), *after He had offered one sacrifice for sins, for ever at down at the right hand of God*. *Αὐτὸς δὲ μίαν ὑπὲρ ἁμαρτιῶν προσένεγκας θυσίαν ἰς τὸ διηνεκὲς ἐκάθισεν ἐν δεξιᾷ τοῦ Θεοῦ*. Now, mark what we find in the Vulgate. In exact accordance with the teaching of the Roman Church, and in exact opposition to that of our own, is that which we there read—viz. *that Christ sitteth for ever at the right hand of God, offering one sacrifice or "Host" for sins*. *Hic autem unam pro peccatis offerens hostiam in sempiternum sedet in dextera Dei*.

Could stronger proof than this be given, of that which I began by asserting, that in passages of Holy Scripture of the utmost importance to the determination of doctrine, the language of the Vulgate is diametrically in opposition to that of the Greek Text? But I have said further, that this Latin Vulgate, thus gravely imperfect (partly from defects of its own, which might have been avoided, partly from inherent defects of the language in which it is written), was to the Roman Church, from the fifth century to the period of the Reformation, the one exclusive source through which the Roman Church had access to the Word of God, as revealed in the Scriptures of the New Testament. The truth is this, that from the time when, in the beginning of the fifth century, those great floods of barbarous invasion from the North swept over the face of Southern Europe, overwhelming, and well nigh destroying, the whole framework of the older civilization, primitive learning was all but extinguished (save for the Church would have been wholly so) in continental Europe, and the knowledge of Greek, more especially, died out in Italy before the close of that century, and with it all exact knowledge even of Latin itself. And it was in the subsequent ages, first of ignorance, and then of fearful corruption, which intervened between the extinction of ancient learning and its revival (followed by the Reformation) that the doctrine and the ritual of the Roman Church were developed, by successive additions to the faith once delivered to the saints, by successive innovations, correlative thereto, upon primitive and Catholic Ritual. I regret that time does not allow of my carrying my argument to its conclusion.<sup>1</sup>

Archdeacon DENISON was received with loud cheers. He said:—Somehow or other I have had a very bad character given me for demolishing people. (Laughter.) I do not believe that I in the least deserve it; but if it be true, it must be very satisfactory to me when people so far demolish themselves as to require no helping hand from me. (Renewed laughter.) Now, Mr. Bernard said something about the law of liberty; but what followed? He was obliged to give it up. (Cheers and laughter.) It was a very strange thing to hear an Englishman, standing on a platform and speaking to English people, say, "Well, the law of liberty is a very good thing; but it isn't in this case—(loud laughter)—and I won't have any application of it to this case." (Renewed laughter.) The last speaker, I think, is a very bad logician, but a very good rhetorician, for he led us away from the question by introducing some confusion on the subject of Mariolatry and the doctrine of the Eucharist. (Cheers.) I do not know what necessary connexion there is between the two, and I beg you to dismiss all that about the Blessed Virgin from your minds, and that other little bit about the Roman

<sup>1</sup> A further statement of the above argument appeared in the *Guardian* newspaper, October 16 and 23.—W. B. M.

Catholics. I am not going to take what any Roman Catholic has chosen to write about a thousand years. (Laughter.) Why, the rev. gentleman's whole argument was pretty nearly built upon that, and I will leave you to say whether he has not sufficiently demolished himself? (Cheers and cries of "No, no!") Now, being, as all men know me to be, a very moderate, temperate, cautious man—(laughter)—I never hear of this ritual question without thinking of the formula of an eminent statesman now deceased, which has always made a great impression on my mind—I refer to Lord Melbourne when Prime Minister. When a deputation went to him—as, no doubt, deputations now go and will continue to go to the present Prime Minister, both ritualistic and anti-ritualistic deputations—(laughter)—after hearing what both had to say, he would reply, "I had just the opposite thing said to me yesterday, and what I said to them I will now say to you, 'Why can't you leave it alone?'" (Laughter and cheers.) I think there was more practical wisdom in those few words than in everything that has been said about ritualism for the last eighteen months. (Cheers.) I said it in Convocation, and I would say it to Lord Derby—I would say it to the Ritualistic Commission—I would say it to Parliament—I would say it to everybody, "Why can't you leave it alone?" (Loud cheers and laughter.) Mind, I am not a ritualistic in the ordinary acceptation of the term. I use the surplice, but I try to do things decently and in order. I have been taught ever since I was a boy the same doctrine of the Holy Eucharist, and I shall never teach any other. If anybody wants to know what that doctrine is, he will find it in Appendix F, to the Ritual Report. (Cheers.) Mr. Bernard is not prepared to apply the law of liberty to those who prefer ritual. I want it to be applied equally to those who do and those who do not want it. Ritual is only valuable as it is judged by those who use it to express doctrine, and you can't put doctrine down. (Loud cheers.) No. Not all the Parliaments that ever lived; not all the Parliaments that ever will live—not all the Bishops (I say it with reverence)—and not all the Commissions can put down doctrine; and they had better not try. (Loud cheers and laughter.) There is, therefore, nothing to be gained in attempting to do so, but everything to be lost. (Continued laughter and cheering.) But, turning from the excitement of speaking to God's Divine Book, he might read them a lesson from the fifth chapter of the Acts of the Apostles—"If this doctrine be of God ye cannot put it down." (Cheers.) Leave it alone and see the result. Then for the sake of the law of liberty and equal justice, I wish that the Commissioners when next summoned would say, "No, thank you; we would rather stay at home—(laughter and cheers)—we have made a great mess of it already." (Roars of laughter.) I speak in the presence of some of the Commissioners, and they will remember that they were commissioned to inquire into and report upon the things which they judged to be essential, whereas they have reported upon things which they say are not essential. (Laughter.) They have, moreover, created an "aggrieved parishioner," a very horrible creature—one of the most ghastly things I ever saw. (Cheers.) If, however, he is to come, let him come like Cerberus with his three heads on, and not, as in the Report, with only one. A parishioner may be aggrieved by the use of ritual; by its non-use; and by disobedience to the law of the Church. I hope the Commissioners, when they meet again, will explain what they mean. I hope they will also take the opportunity of rectifying that little mistake about what is "essential." I hope it will go forth from this room that we want to leave things alone; that we do not want any more reports, and that we won't have any legislation. (Loud and prolonged cheering.)

Rev. C. J. LE GYTT (of St. Matthias', Stoke Newington) was received with loud cheers. He said:—I am sure this large assembly will agree with me when I say that it is not easy to speak after Archdeacon Denison; and, indeed, could I hope that the advice of the Archdeacon would be accepted and acted upon, I should desire to say not a word. But, as I cannot hope so much, I will, in the very few words which I shall venture to address to this vast assemblage, speak upon one point which I think is somewhat lost sight of at the present time: I mean the difficulty in which clergy, those who are especially concerned in the present ritual discussion, find themselves placed. We hear a good deal just now of an "aggrieved parishioner," but, as matters are going, there seems every probability of the creation of another individual, in the form of an "aggrieved priest." (Cheers.) I will, if you will permit me, employ the few minutes I have to speak in, by setting before you, briefly, some few of these difficulties under which we clergy labour in the present state of things. I would very respectfully suggest to noble lords, prelates, and Royal Commissioners here present, that we may have to appeal to them to help us out of these difficulties. We find ourselves, then, already thrown into considerable difficulty by the present state of the ritual question in regard of our people. First, there are a great many who feel, with

Archdeacon Hone, as he expressed himself at the beginning of his paper, that Holy Scripture expressly ordains a system of gorgeous and ornate ceremonial in religion; but who do not feel with him, that all that system has been swept away. (Cheers.) There are many who do not think that the whole Church Catholic in continuing that system was, for so many centuries, under a mistake, which the Reformation rectified, or that it is the peculiar office of the English Church thus to condemn the practice of the rest of Christendom. Now, when such persons, thoughtful and intelligent persons, holding these opinions, claim from us clergy the legitimate carrying out of such opinions, in a more ornate, if not gorgeous, system of ceremonial, and claim it as their right, what are we to say to them? Are we to be restrained, at the will of a few "aggrieved" parishioners, from giving to the many that which they, as their lawful right, demand? Here is, indeed, a very great and real difficulty, for people do thus think and act, and the Ritual question is far more a question of the *city* than of the clergy. Again, there are many who do not think that the Prayer-book does prohibit the use of this grander ceremonial, and I was surprised that Archdeacon Hone referred, in his paper, to the Preface to the Prayer-book; for I think that upon examination that Preface is found rather to tell against, than for, the anti-ritualists: for there the compilers expressly say, "We are fully persuaded in our judgments (and we here profess it to the world) that the Book, as it stood before established by law, doth not contain in it anything contrary to the Word of God, or to sound doctrine, or which a godly man may not with a good conscience use and submit unto, or which is not fairly defensible against any that shall oppose the same if it be allowed just and favourable construction." So that, so far from condemning and prohibiting reference to the Old Book, the compilers of our Prayer-book distinctly take the opposite course. There are, therefore, many who do not feel that the Prayer-book intended to do away with and prohibit all that had gone before under the former Books, except just so much as it expressly orders to be retained, but that, on the contrary, its principle is to look back to "times past," and refer us to them for many of the details of our worship. Now people know this, and how are they to be dealt with? Again, Archdeacon Hone says that the mind of the Church of England is against ornate ceremonial, but that some ceremonial there must be. What is to be the limit, then? Very many approve of a grand and solemn ritual, but not of that which is too gorgeous and ornate; who is to decide what is to be esteemed too gorgeous and too ornate? People's ideas will be found to differ widely on the point. It is setting up a vague and indefinite standard, to which it is impossible to conform. For example, one speaker condemned processions, along with ornate ritual, yet some processions there must be; but I suppose it is very probable that in the minds of some of the people of this very town, the procession of some three or four and twenty Bishops, through the streets to church on Tuesday morning last, to the opening service, was an ornate and excessive ceremonial. Further, if it be ruled that everything which the Prayer-book does not mention is condemned, considerable difficulty will be experienced in getting on at all. I believe I am right in saying—but I speak under correction—that the Judicial Committee of Privy Council, in the Knightsbridge Judgment, touched upon this difficulty; I believe that they in the first instance ruled that the ornament rubric, about which so much discussion has now arisen, must be taken to refer only to the first Prayer-book of Edward VI., and to things expressly ordered in it; but it was pointed out to them that such a ruling would involve the prohibition of many things, either indispensable or most difficult to dispense with, and against which nothing could be urged; and I believe that they in consequence changed their decision, and ruled that all things under the first Book, were by that rubric intended to be retained. I think were Archdeacon Hone to carry out his principle, of strict limitation to what is expressly ordered by the present Prayer-book, he would find that it carried him too far, and that he would have some difficulty in performing the necessary services of his church at all. Then, again, some would set up the standard of "moderation;" but this does but add to our difficulties—for what is the standard of moderation? People's ideas of moderation will be very different, and there will be nothing certain, nothing definite. All we want, and all we ask for, is toleration. If there be many, and doubtless there are many persons who can accept the Archdeacon's view of the abolition of all the grand and imposing ceremonial of Holy Scripture, there are many, and an increasing number, who cannot accept that position, nor can they believe that the practice of the whole Church Catholic, for so many centuries, in this respect, was, as one speaker has declared, mere childishness; nor can they adopt Mr. Marriott's "millenium" theory. Now, what are we to say to, and what to do with, such persons? For them and for ourselves we ask toleration, liberty to refer, for what the Prayer-book does not, and

was not meant to, tell us, to the old Books in use before, and to the first Prayer-book, at least until such time as some definite standard is given to us which we can accept. I ask this great assembly seriously to consider these difficulties, in which, from the present aspect of matters, we seem likely to be placed. Above all, I would earnestly and respectfully entreat the Ritual Commissioners not to refer us to the standard of popular will: they will find that they are raising up a power which it will not be so easy to suppress. I could tell of the result, in my own parish, of the reference already made to popular will—"Tell us," "Tell us"; portions of my evidence before the Commission have been published and placarded about, italicised, interlined, and commented upon, and the determination announced to teach me a different story; and then, Sunday after Sunday, uproar and disturbance, the services carried on and defended from interruption with difficulty, street rioting; and, on Sunday last, Mr. Brett the churchwarden's shattered windows,—these are the results of the rousing of popular will. Such are a few of the difficulties to which I alluded at the beginning, and which are likely to multiply upon us. I plead before this great meeting for toleration, and that according to the plea set forth by Dr. Pusey at a great meeting last year in London, "the same toleration only, for reverence, that has for so many years been accorded to irreverence." (Loud cheers.)

The Rev. W. WALSHAM HOW.—My Lord, I stand up to express one conviction which I hold very strongly. It is this—that the strength and backbone of the Church of England lie in that very large party (if "party" that can be called, which eschews and repudiates all party names and party practices)—that very large party (for I *must* use the word, having no better) which has learnt many things from the great Church movement which has burnt its mark ineffaceably upon the history of this generation; but which is startled, and to some extent repelled, by the rapid and excessive development of that movement, which is marking, perhaps no less ineffaceably, the present moment. This large party has been trained in a system which they find rudely questioned and shaken by some in these days. They have learnt to love the Church of England as they have learnt to know her. They have learnt to love the Prayer-book as they have seen it interpreted by wise and loving hearts for many years past. They are now asked to unlearn many old things, and to learn many new. I said that this party has gained much from the great advance in Church doctrine and practice of the present age; and they gladly acknowledge the debt. They have gained a clearer and firmer grasp of some very precious truths. They have gained the love of higher and more beautiful services, and of the musical offering of praise in choral worship. They rejoice in hearty congregational services. They love hymns heart-stirring and affecting, like Neale's and Faber's—hymns which can, and do, draw tears from eyes unused to weep. They hate all slovenliness and coldness and dryness. They are thankful to have escaped from the old reign of dry dignified proprieties. They seek, and I hope they attain to, life and warmth and love in their worship. They aim at short, stirring, and, where possible, extempore preaching. They accept without grudging much that will render their services attractive to the indifferent and elevating to the devout. They decorate their churches, and are not ashamed of the blessed symbol of our salvation. (Loud cheers.) Above all, they are continually multiplying the opportunities of daily prayer in their churches—continually making more and more frequent the celebrations—especially the early celebrations—of the Holy Communion. (Cheers.) They are learning—and thank those who teach them for the lesson—more and more to set forth *that* as the great act of worship in the Church of Christ. (Loud cheers.) But fellow Churchmen, what is said of us? We are behind the age; weak, timid compromisers; sadly in the dark and needing much enlightenment. Nay, we are even stigmatised as "Anglicans!" Horrible imputation! A little while ago, when men wanted to call bad names, they used the word "Protestant:" now it seems "Anglican" is to become the term of reproach. And why are we called such bad names? Why, because we will not adopt a ceremonial which we believe to be neither required by obedience to the laws of the Church nor edifying to our people. (Loud cheers.) Now, we don't want to abridge any man's lawful liberty; though we do think such liberty ought to be self-abridged by obedience to authority. (Renewed cheering.) We shrink with horror from persecution, moral as well as physical. But we do claim this for ourselves without judging others; we do claim our position as faithful, honest exponents of the Church's mind and practice. Doctrine has been most wisely excluded from our discussions, and I hope I shall not transgress this wise rule if I say, what indeed it is impossible not to say—namely, that we know very well this is no question of mere ceremonial. If it were, neither ritualists nor anti-ritualists would attach to it the importance they do. Doctrine *does* underlie the whole question. And I honestly



at many with whom I should agree shrink from this new (or, if I may not say this unusual) ceremonial partly because they shrink from a certain *definite-localisation* which characterise the doctrine sought to be expressed by very ritual. (Cheers.) Let me not be supposed to doubt the zeal, or devotion, or piety of those who hold such doctrine and use such ritual. I know well, and I honour, some among them; but yet I must protest with all the energy at my command against the tone of somewhat scornful superiority with which the "mere man" is sometimes spoken of as a sort of minimalist, holding but a small portion of the truth. Why, I heard the other day a Bishop (Rochester), lowest indeed on the scale, but not lowest, I think, in the hearts and in the honour of the land, spoken of as a "mere Anglican." Well, one thing I know—that none of his old (and I thank God I am one) have any ambition to be other than he. (Loud

I protest, too, against the exclusive assumption of Catholicity by one party: being supposed unfaithful, and twitted as uncatholic, because I will neither renounce the shibboleth of *any* party. My lord, we love the name "Catholic," and we do not narrow it to a party watchword. We have long said to Rome, "You do not have exclusive possession of this title;" we now say the same to others. We do not reject the doctrine of the Church as we love nothing else, believing it to be "the truth as it is in Jesus;" we refuse to narrow it to mean Church doctrine as set forth in any particular development, and in one peculiar phraseology. We desire to treat all alike, and in a spirit of brotherly love, those with whom we find ourselves unable to agree in many things. And we desire to remain, what we hope we are now, plain, honest members of our ancient and purified, and therefore dearly beloved, Church of England. (Loud cheers.)

Rev. Dr. LITTEDALE (who was loudly cheered) said:—I shall be obliged to you for some expressions which have fallen from the previous speakers, before I proceed to the very brief practical remarks to which I should have confined myself, had I been allowed to be called on earlier in the discussion. And first, I desire to record my concurrence with Mr. Bernard's remark that nothing short of a very grave emergency could justify any important change in the ceremonial of the Church. But at the present moment, out of the 20,000,000 of population in England and Wales, 5,000,000 go to some place of worship whatsoever, and at least 5,000,000 attend services which are those of the Church of England. If such a state of things does not constitute an emergency, I hardly know what can. In the next place, Mr. Marriott, in a bold and ingenious speech, had argued from a passage in a Roman Catholic writer, that a particular vestment had been worn in the Church for the last thousand years, and must have been unknown for the previous eight hundred. Unfortunately for the cause, there is at this very time exhibited, in the Ecclesiastical Art Exhibition in London-street, a fragment of one of those glass vessels adorned with engravings in which Tertullian describes as used by the early Christians. On this is depicted a vestment vested in just such a chasuble as may be seen now in ritualistic churches. Its date cannot be later in date than the fourth century, because the art of engraving in this way was lost in the fifth, and thus Mr. Marriott must needs go some five hundred years earlier than the date he had fixed. (Cheers.) As to Archdeacon Hone, he has laid down on the one hand that all Judaic ceremonial was forbidden by the Gospel, and on the other that it is contrary to the law of the Church of England. I am exonerated from the task of replying to the first of these arguments because it has been torn to shreds by one of the most distinguished visitors to the Anglican Synod, the presiding Bishop of the Church of the United States. (Cheers.) As to the second part of the argument, if it be true, it is not a little to be regretted that the gentlemen who are ranged on Archdeacon Hone's side are trying to change the law. (Loud cheers.) I have myself studied the law of the Church of England with great attention, and have come to conclusions diametrically opposite to Archdeacon Hone's. These conclusions I have summarised in four pages, and I have got copies of them in my pocket, which I shall be happy to give to any gentleman who asks me for them when I sit down. The Dean of Norwich, in his admirable speech—(cheers)—has expressed his deep thankfulness for the wonderful change and improvement in our public worship effected during the last twenty-five years, and has said that it was the work of the very school which was now urging on ritualism. Walsham How has used similar language. But they have omitted two important points, that every step in that reform was won against exactly the same storm of controversy and opposition which is now directed against vestments. (Cheers.) The English Camden Society was denounced the moment it attacked practical abuses. The same society are fresh in every one's remembrance; and choral services, which are a much graver innovation than vestments, because at first they took the

responses away from the mass of the congregation, whereas a man is not pr affected by the dress of his minister—"No, no," and cheers)—were bitterly (The vestment movement is merely the logical and natural sequence of the reforms, and it is carried on by the same party—nay, in a great degree by individuals who achieved them. As it is thus conceded that the former of was wrong, that the Ritualists were right in every step they had taken up to one—(loud cries of "No, no," and counter-cheers)—nay, I am merely quo Goulburn—why not trust us a step further? (Loud cheers.) It may be that perhaps see later that the present opposition, like the past one, is a mistake now proceed to the brief practical remarks I have to make. I have had mu course with Dissenters, and have admitted many of them into communion Church of England; and I have always found that they come for the sake doctrines and practices which are least like those of the party in the Church nearest to Dissent. I have the authority of one of the most eminently ministers of the most educated of the sects for saying that Dissent has been declining for the last twenty-five years, since the Tractarians have been. (Laughter, cheers, and "No, no.") On the other hand, in the Church of where there is no ritual, numbers of the country gentlemen, and other fa great respectability, are going over in shoals to the Plymouth Brethren, there is no difference, for all practical purposes, between them and the ("No, no," and cheers.) I hear cries of "No, no," but I am speaking within my personal knowledge. Finally, I would merely say what the of Capetown said with reference to the Colonial Church, "All we ask is t alone." (Cheers.)

The Rev. E. A. HILLYARD (Norwich).—There is one witness that has not yet either before this Congress or before the Commission, which has sat to examine subject. It is a vast body of Christians with whom many of us are little acq but it is a witness who, for reasons I will endeavour to state, is likely to valuable one. It is the Greek Church. (Cheers.) It must not be forgotten t Church differs very materially from the Church of Rome, even with regard inserted in our common Creed; and that it is not at present in communion v Church of England, though we hope that that may come. (Cheers.) It is a of great antiquity—it is one entitled to respect—one whom you cannot cha crimes against us in days gone by—one with whom we have never been brou collision either in the matter of persecution, or of any other act in the past one looks back with shame. But this Church, venerable for her position, antiquity, for her holiness, from the society she has reared, and from her gre Catholic truth—this Greek Church, like the Church of Rome, and like the Ri party, is a ceremonial church. (Cheers.) The Greek Church has no doc transubstantiation to cram down our throats, but she has Eucharistic vest which she inculcates upon her people reverence for the mystery that is ther tained. (Cheers.) It is to be remembered, as one of the former speakers has question the accuracy of the Vulgate translation, that we are not concerne Church of Rome's teaching; but we ask you to explain how it is that an un branch of the Church Catholic, which retains in a very great degree her scripturalness and her ancient practice, should also have a distinct vestment celebration of the Holy Communion? (Cheers.) I pass on to another point. it, if ceremonial is subservient to doctrinal error—if it is subservient to c regarded as untrue by the Church of England and in accordance with thos Church of Rome—how is it that the bitterest hatred of the Church of poured on the heads of the Ritualistic party? (Loud cheers.) Again, how i of all those who are bitter against those who are called Ritualists, the Disse the most bitter; except it is that they feel we are winning from them their ("No, no," and cheers)—except it is that they see we are increasing the efficien Church by infusing into her the reality which she had never possessed before. ( They know that the secret of their own existence lay in the warmth, the ferv the enthusiasm which they once exhibited; and therefore, when Churchn introduce vestments show that they can make the church attractive, the D rise and protest against them "in the name of our common Protestantism fact, the leaders of the opposition are schismatic communities and editors of ing papers. (Cheers.) I claim, then, a large branch of the Catholic Chure side; I point also to the dislike of Dissent on the one hand, and to the d Rome on the other, and I say that the conclusion ought to be that at least we a hearing and a fair trial. (Loud cheers.) We see that the Church of England gone by has been in a large degree a failure, and that the system which has fo

prevailed, the system of simplicity, has not succeeded in establishing any hold upon the great mass of the lower and middle classes. (Loud cheers.) It is all very well for you educated people who can sit at home and read treatises on various doctrines, and who with your powers of thought can grasp spiritual things in a spiritual manner—it is all very well for you to talk about legislation for the poor, but I tell you that those who know the poor know how they value ritual and how they love it. (Loud cheers.) I can speak from practical experience upon this matter; and I can say that in my own case, an empty church has been filled by the adoption of ritual, and filled, too, with the poor. (Cheers.) There was no appeal made by the higher classes of society in the city of Norwich; but the appeal was made entirely by the poor, and it was responded to in large numbers. When prejudices were once laid aside, when a fair field and a fair hearing was granted, when argument and reason were relied upon, instead of hard names which it was difficult to substantiate, the people soon learned to love what they had once hated and feared. (Cheers.) Then my lord, and you members of the laity, I do ask with all earnestness that you will give us liberty—liberty to that party in the Church who have, as we all know, taken specially under their care the poor and uneducated. (Loud cheers, and cries of “No, no.”) Well, I leave that point. I will only ask you not to be like Othello. Do not come to us with kisses and fair words, afterwards smother us with charges of unfaithfulness, and in the end find, too late, that we were true at heart and loved you. (Loud cheers.)

The DEAN OF CHESTER begged to be permitted to make a few general remarks on the aspect which this debate might wear out of doors. The only point of detail to which he would refer arose out of a remark which had fallen from one speaker, to this effect, that Mr. Marriott's allusion to the Greek and Latin languages, in their bearing on the worship of the Blessed Virgin, was irrelevant to the subject under discussion. It was directly relevant, the Dean contended, to such a point of detail as the use of incense in the *Magnificat* (“No, no,” and cheers), and there were distinguished scholars on the platform who knew very well that such questions of Greek and Latin really lay at the root of the whole subject. But the observations which he wished to make were of a general kind. He regretted very much the absence from this Congress of so many among the recognised leaders of the Evangelical body.—(ARCHDEACON DENISON—“Have they any?” Cheers and laughter.)—They would have contributed much to a debate like this; and he thought they acted very unwisely in declining to exercise their fair share of influence over these important meetings. On these occasions they had many demonstrations of considerable vivacity, and he should be sorry to see it otherwise. But still he was convinced it was a fact, and he thought it ought to go out through the press to the public as a fact, that these demonstrations did not represent the solid, calm, grave judgment of the great majority even of those then assembled in that hall. (“Oh, oh,” and cheers.) And now to come to a more serious point. In regard to this movement for a novel and ornate ritual, it was of great importance not to be misled by appearances, and whatever might be the case in particular congregations, he was convinced that it was tending to develop one of the most serious evils of our time—namely, separation in feeling between the clergy and laity. (“No, no.”) He said this advisedly. A great discouragement had come over the minds of English Churchmen in consequence of questions raised by this movement: and the reason why it was viewed with so much repugnance was this, that it was instinctively felt that the ultimate result to which it tended was not primitive Catholic truth, but modern continental Romanism; and modern continental Romanism the English people were not prepared to accept. (Loud cheers, and cries of “No, no.”) Another general remark he desired to offer in regard to the discussion was this. Such debates were too often conducted on the principle of making much of the Roman Church and much of the Greek Church, but of ignoring the English Nonconformists. There seemed to him a great unreality in this. He attached full importance to continuity of ministry in the Church of England, as well as continuity of doctrine: he most heartily desired reunion on true principles; and he was not altogether unacquainted with the Greek Church. He had travelled through the villages of the Morea, had attended religious services and joined in religious conversations among the modern Greeks there, and he held it to be most unreal to talk as if there were a better apprehension of spiritual Christianity in an average Greek than in an average Wesleyan or Baptist. He must conclude by protesting against what had been said, not in an unkind spirit, but very inaccurately, by a previous speaker, that the movers for advanced ritual had a monopoly of the care of the uneducated and the poor. (Cheers.)

The Rev. C. F. LOWDER, Incumbent of St. Peter's, London Docks, who was received

with loud cheers said:—I wish to bring you all back to first principles. We have heard a great deal about the argument from popularity, about abstract principles, about the law, and about the principles of the Church of England; but I hope the Dean of Chester will allow me now to stand forward as representing a principle acknowledged by all Evangelical Christians, namely, the authority of the Bible. And here I must join issue with Archdeacon Hone, when he stated that the ceremonies of the Jewish Church were abolished. I want to know how that can be abolished which Moses received from Almighty God as a pattern of the heavenly worship? (Cheers.) We know that when Almighty God brought His people out of Egypt, they had scarcely been fifty days in the wilderness before He called Moses up to Him, opened heaven itself to his eyes, and that when Moses had seen the ritual and the worship of Almighty God which was continually going on in the celestial courts, he was commanded to imitate what he had seen; for God said, "See that thou do all things after the pattern which thou hast seen in the Mount." Accordingly, he came down and formed the Tabernacle, and the first thing he did was to call on the people to bring their offerings for the purpose. They were to bring their gold, and their silver, and their precious stones, and their rich and costly garments, in order that they might make the Tabernacle beautiful. The Tabernacle was the first pattern and type that we have of the worship of heaven. We all know what it was, and what were its arrangements. There was the Holy of Holies, there was the holy place, there were the priests and the Levites, each in their special garments; there was the constant round of services, the morning and evening sacrifice, the weekly Sabbath, the yearly feasts, and the great Day of Atonement. And this was the pattern of what Moses had seen in the Mount—of the worship which the holy angels offered before the throne of God. (Cheers.) But after this the Temple was built, and in it was perpetuated the same worship, though in still greater beauty and glory. What the Tabernacle had done temporarily, the Temple now did in its permanent arrangements; it set before the Jews and before the neighbouring nations who flocked together to see it, the pattern of what Moses had seen in the Mount—the worship which Almighty God had commanded to be offered to Himself. I ask you, was that worship to be done away? Was it not the worship in which our blessed Lord Himself and His disciples joined when He was at Jerusalem and when He poured upon His disciples the Holy Spirit, did it not cause them to continue with one accord in the Temple? And then, as if the providence of God would, even after the destruction of the Temple, continue on earth the same pattern of the heavenly ritual, our Lord took St. John Himself, His beloved Apostle, to the Isle of Patmos, and renewed to him the vision which had of old time been showed to Moses. We have, in the book of the Revelation, the counterpart of the ceremonies which are prescribed in Exodus and Leviticus. We have, in fact, the same eternal pattern set before us. What St. John saw was exactly what Moses had seen, only that, where there were formerly but earthly sacrifices, there is now "the Lamb slain from the foundation of the world." There are now the four beasts, the four-and-twenty elder and the angels worshipping in the presence of God. Then there is the incense going up with the prayers of the saints; there are songs, and alleluias, and anthems, and angels with their harps. Such is the worship which is now going on in the courts of heaven; such the worship in which we hope one day, by the grace of God, to join such the worship which is the eternal pattern of all Christian worship on earth, as the nearer we can approach to it, the more perfect the homage which we pay to our Almighty King. (Cheers.) My dear brethren, I ask you is it possible that the pattern which Moses saw in the Mount was intended to be done away? Would God have given us that pattern if He had intended it to be thrown aside the moment we began to understand its meaning? The Catholic Church does not believe so. The Catholic Church, and especially the Eastern Church, has continued exactly the same type of worship as has been revealed to us. The Eastern Church, the most conservative of all Christian bodies, has followed exactly the pattern showed first to Moses and then to St. John. If we go into an Oriental Church, we shall find the Holy of Holies apsidal in its form, and for greater mystery screened from the common gaze, while in the West our Gothic Churches preserve the same general form. In these days, when God is reviving a religious spirit in our midst, when, under His guidance, we are restoring our churches and beautifying our sacred buildings, we cannot do wrong if we apply the same principle to the services for which the buildings were constructed. Our choral services, our Eucharistic worship, our vestments, which have been handed down to us from the first ages, the incense going up with our prayers; we may hope that with all these things we may also have the reality which they express. We desire that our services may be marked with heartiness and life; and, without wishing to offend any one, we desire that we may be allowed

enjoy the ritual of the Church. We do not wish to amuse ourselves, but we wish to draw others to the truth; and we doubt not that in the end we shall be taught which is the best and highest form of worship. (Loud cheers.)

EARL NELSON.—I ventured to send in my card because it was thought that more laymen should address you; and I understood that many of those upon the platform were connected with the Ritual Commission, and therefore that it was thought better that they should not express their opinions upon this subject. I am one of those, I confess, who regret the introduction of vestments as injudicious, as creating stumbling-blocks, and as having been introduced against Church order. (Cheers.) I believe that those who have introduced them ought to have waited patiently till public opinion was ripe, and till the leave of the Ordinary could have been obtained. There is something in my own constitution which leads me to dread innovations of this kind; but don't let us be carried away by our feelings, so as to permit the liberty and freedom in the Church of England which is allowed us by law and under the Prayer-book to be in any way derogated from. (Cheers.) And why do I say this? I look round upon our statistics; those who are acquainted with our great cities tell us—the press is everywhere urging upon us—that there is infidelity amongst our ignorant masses, and that there is infidelity amongst our intellectual men. I say that the Church wants freedom to deal with this state of things. Let us not, therefore, try to bind the chain tighter, but let us see how we can best deal with the masses of our fellow-Englishmen who need instruction in the way of righteousness. (Cheers.) It is said that our nation wishes for simplicity, and that a love of grandeur is the fruit of pagan corruptions. But I believe that the true reason of the movement is because we have advanced in knowledge and education. We see it in our churches, in our Dissenting chapels, in our houses—in everything we are becoming more aesthetic in style. (Cheers.) Don't let us, therefore, because we are afraid of what certain things may tend to, shut ourselves off from the opportunity which our Prayer-book has given us of making alterations to meet our altered state of feelings. (Cheers.) Do not let us commit again the great mistake which was committed with respect to Wesley; for, though I don't think Mr. Hillyard meant to say that the extreme ritualists were the *only* party who were labouring for the poor, there is no doubt they have done a great deal amongst the masses of the people. (Loud cheers.) Do not, therefore, let us, when they are attempting in their way to do what Wesley attempted in his way, adopt such a policy towards them as may have the effect, not of winning the people, but of creating another schism. (Cheers.) I would say to you what a relative of mine said just before the battle of the Nile. (Loud cheers.) Two of his officers, who had quarrelled, came to him, and wished to call each other out. Turning from them, and pointing in the direction of the enemy's ships, which could just be seen in the darkening twilight, he said, "Gentlemen, there is the enemy; shake hands." (Cheers.) So I would say to these two great parties in the Church, "Shake hands." (Loud cheers.) I believe there is one way in which they might shake hands, and I will tell you what it is. We must not seek any *ex post facto* legislation, because that is un-English; but I do think we should try to get a definition of the law. (Cheers.) We might have an amicable suit, and so obtain the judgment of the courts of law. (Cheers.) There is one thing more that is requisite. If the law is decided to be, as the extreme ritualists say it is, it would not be fair that that law, comparatively obsolete as it is, should be enforced upon unwilling congregations. (Cheers.) Surely, as Christians, we ought not to disbelieve, without cause shown, what people tell us. Now, the extreme ritualists say that they do not wish to assimilate themselves to the Church of Rome, but to the practice of the individual Church; that all they want is a definition of the law; that they will abide by that law; and that they don't desire to force their views upon unwilling congregations. (Loud cheers.)

VOYE OF THANKS TO THE PRESIDENT.

The EARL OF DARTMOUTH.—I have not been called upon by our right reverend chairman, but I have risen for a reason which I am sure will be seen to be an obvious one; and I am no less certain of your indulgence when I explain the objects which brings me before you. I am exceedingly glad that I have had this duty, this pleasant duty, placed in my hands. I regret to say that our very reverend chairman is obliged to leave us at the close of this evening; and I have been asked to undertake the task of moving a vote of thanks—(loud cheers, the whole assembly rising to express their concurrence in the proposal)—a vote of thanks to the right reverend prelate, who has so patiently, so admirably, so calmly, so impartially, and with such dignity, presided over our deliberations. (Renewed cheers.) I am certain that all present—clergymen and clergywomen—a cheer—laymen and laywomen—will cordially agree to this resolu-

tion. (Cheers.) When I was asked to propose it, I rather shrank from the task, for I felt that it should have been entrusted to some distinguished man rather than to one who learned his divinity from the Prayer-book instead of from the *Times* or the *Pall Mall Gazette*—(a laugh);—to one who remembers the stage-coach, though he is willing to ride at the express speed of forty miles, and doesn't want to run at the rate of a hundred miles an hour. (Cheers.) I cannot but think the task might have been better given to one of those distinguished men who have come to us from the other side of the Atlantic, or to certain others who are upon the platform; and yet, ladies and gentlemen, there is some propriety in entrusting it to a layman resident in the diocese; for those who know our Bishop best esteem and love him best. (Great cheering.) Ever since I have known him, I have looked up to the bright example which he has set both to the clergy and to the laity, of hard work, of moderation, of caution and of dignity. (Cheers.) But I can tell you that cautious as he is, the Bishop of Lichfield, when he has made up his mind, can be firm as well as cautious, as he was in the case of the Theological College, in carrying a good work to a successful termination. (Cheers.) In this diocese we are singularly united; but, if it had not been for the wise and temperate rule of our Bishop, I do not think we should be the united diocese we are. (Cheers.) The Executive Committee of this Congress, of which I have the honour to be chairman, have selected men of all parties to address you. We have endeavoured to give free expression to all parties in the Church; and we have been most amicable in our debates, but we should not have worked so harmoniously together, if it had not been for the wise and temperate spirit which somehow under our right reverend chairman's presidency, has seemed insensibly to animate our proceedings. (Cheers.) The number of churches which the right reverend prelate has consecrated since he has been amongst us has been no less than 155. That alone is a fact on which he may think with pride and satisfaction. I trust he may be spared to preside over us for many years to come, and to enjoy the satisfaction of reflecting that, by his great influence and by his example, he has urged his clergy of all parties and shades of opinion, to take care of the flock committed to their charge. (Cheers.) He has himself set a bright example both to the clergy and to the laity of this diocese, and to those connected, however slightly, or however distantly, with the great centres of population which it contains, who will have reason to bless the memory, and to teach their children to bless the memory of one to whom I have now the greatest possible pleasure and satisfaction in moving a vote of thanks. (Loud cheers.)

The MAYOR OF WOLVERHAMPTON.—I feel that I only give utterance to the feelings of this assembly when I say that it is no light matter of thankfulness that this diocese occupies the high position which it does in the Church of England; and I am glad of this opportunity of expressing our deep and heartfelt thanks to the right reverend prelate. (Cheers.) I cannot but feel grateful to Almighty God that He has spared him for so many years to carry out his great and useful works in connexion with this important district; and I trust that God may yet spare him for many years to come. (Cheers.) I wish also to express the great pride that I feel in the great success which has attended this meeting. I am sure I may say that the people of Wolverhampton have desired to show their guests every hospitality. (Cheers.) It was with great pleasure that I heard the opinion expressed by the Lord Bishop of Oxford and the Lord Bishop of Rochester that on no occasion had a Church Congress met with greater or more entire success. (Cheers.) As mayor of Wolverhampton I feel exceedingly proud at such an issue of the undertaking; and I have great pleasure in seconding a cordial vote of thanks to our venerable Diocesan. (Cheers.)

The BISHOP OF LICHFIELD, on rising to acknowledge the compliment, was received with loud and prolonged applause, the audience rising *en masse*, and waving their hats. The Right Rev. Prelate, who seemed much affected, spoke as follows:—My lords, ladies, and gentlemen, I am sure you will not wonder if I do not, in returning thanks for the honour you have done me, address you at any great length for this very welcome testimony of your goodwill towards me. I cannot do it. But I must say it is very touching to me, and also very humbling, and I feel that those who know me will not think I use words of affectation when I say I feel I do not deserve those words which Lord Dartmouth said of me, with that exuberant kindness I have experienced from him ever since I had the happiness of coming into this diocese. He has spoken of what I have done, and what I have attempted to do, far beyond what my deserts claim. ("No, no.") He has spoken also of the kind co-operation I have received from the laity of this diocese. From the clergy of all kinds of opinion I have met with nothing but kindness, and from the laity the same; I may also mention that heard, I will not say with pride, but with satisfaction, some years ago, that at

meeting in another diocese of the Bishops and clergy, this diocese was held up as an example of cordial co-operation between the clergy and laity. (Loud cheers.) I cannot take to myself any credit for this, but I am quite certain that where the clergy do their duty, the laity will always cordially co-operate with them. (Cheers.) As to my conduct in the chair, I have simply endeavoured to do my duty by giving an impartial attention to every one who came forward to address you. (Cheers.) With regard to this Congress, I must confess that it has far exceeded my expectations. At first I was half inclined to think that the people were tired of Church Congresses, (Loud cries of "No, no.") It is plain, however, that it is not so. (Cheers.) I believe that this Congress, under God's blessing, will be attended with a success that will not have been surpassed by any previous Congress. (Cheers.) Indeed, some of those of my brethren who have attended the other Congresses, have been pleased even to say that this has surpassed all of them. That is not of much importance, but it is of great importance to think that these Church Congresses bring together such assemblies as we have seen here this week—so numerous, so hearty, and so earnest. Who can despair of the Church, I would ask, when we see such expressions as these? (Cheers.) Who of us will not be encouraged after this to do our part in the Church—to be more zealous, more earnest, more self-denying? (Cheers.) When I came through the town on Tuesday morning, and saw the streets filled with working people, surrounding us on our procession to the church, and yet not a symptom of disrespect manifested towards us, it seemed to me to be the most powerful though silent encouragement I ever saw. Then to most of us who were present at that wonderful meeting last night, what could be more gratifying than to see that earnest body of thousands of working men listening to the addresses that were delivered to them, and feeling, as they evidently did, the Church did care for them, and that it would do them good if they would let it. I am sure that those who saw that meeting last night will never forget it. (Cheers.) And now, in conclusion, I am sure all have felt with myself great satisfaction in listening to the speeches which they have heard here in this hall. So much of ability, so much of learning, and above all, far above all, so much of Christian kindness and Christian charity. It seems to me a great advantage to bring together earnest, honest men of different minds, and of different views; and especially have I been struck with the good temper and moderation with which persons holding opposite views have expressed them. I shall never forget it. I may mention now, that, at the beginning of this meeting some disorder was apprehended; and a friend of mine here, Archdeacon Denison, brought me a letter, in which I was asked to deprecate it, but I said, "Why should I? There has been no disorder hitherto, nor do I believe that there will be any now;" and you see what the result is. Is not this encouraging to us? (Cheers.) Although this is a great meeting, we must remember that it consists of individuals, and I trust that these meetings which have been held this week, and all the speeches which have been heard, will only tend to awaken us to a new sense of our individual duty; certainly they ought to do so—(cheers)—and I trust we shall each go from this great Congress thanking God for having permitted us to meet here, and desirous of expressing our thankfulness by each of us considering how, by our individual exertions and our individual capacities, we can best aid the real interests of the Church which has brought us together here. We don't learn that lesson we shall have come together in vain. One word as to what Lord Nelson has said. He has spoken for peace. I wish no one to compromise opinions, but I do hope we shall try as far as we can to come to unity on the subject which has been brought forward this day, and on every other subject, also, so far as may be consistent with a strict maintenance of principle. We must learn that great lesson of love. We cannot hope to do our work as Christians without having the blessing of Him who appointed as the badge of His disciples, that they should be in brotherly love. Ladies and gentlemen, I thank you heartily for your kindly feeling towards me, and I do pray God that His blessing may be upon us, and upon this great Congress. I pray God that we may all have cause to be thankful that He permitted us to be present at it. (Loud cheers.)

The Right Rev. Prelate then dismissed the assembly with his blessing.

*FRIDAY AFTERNOON.*

THE CHAIR WAS TAKEN BY THE EARL OF DARTMOUTH.

**HINDRANCES TO CHURCH PROGRESS.**

ARCHDEACON BICKERSTETH (of Buckingham) read the following Paper:—

In speaking of the "Hindrances to Church Progress," I shall not be expected to deal with the subject in its wider and more comprehensive aspect. Such a view would be more suitable to the pulpit than to an assembly like this. Bearing in mind that the Church of Christ must expect opposition in every age, and at all points of her earthly progress, it will be my object on this occasion to endeavour to search out and exhibit the peculiar obstacles to the growth of our branch of the Church Catholic, the Church of England, at the present time.

Let me only premise that in the limited space allotted to me cannot hope to notice all these obstacles. I can but point out, and that briefly and imperfectly, some of those which appear to me most prominent. I can but give a suggestive outline, leaving it to the intelligent and thoughtful minds composing this Congress to correct it where it may be faulty, and to fill in the details.

For convenience of arrangement, the *Hindrances to Church Progress* may be grouped under the following heads—Political, Social, and Personal.

I. The first of these, the political hindrances, are such as affect the Church in her relations to the State, as an Established Church. It seems to me that Churchmen, as a body, have yet much to learn as to the true nature of these relations; and that the want of better understanding on this point constitutes a serious check to the growth and progress of the Church. A clearer perception is needed of the distinction between the temporal accidents of a State connexion, and the proper spiritual essence and functions of the Church. We have need to be reminded that the Church, as a Divine Institution, is the possessor of spiritual endowments which the State can neither give nor take away. Over the accidents of her union with the State, such as the exercise of ecclesiastical jurisdiction within certain territorial limits, rank, wealth, precedence, and the like, the State has a natural and necessary control. But the spiritual endowments and powers of the Church must be carefully distinguished from these. The Church, having satisfied the State that she holds the Truth of God, becomes for the State the teacher of that truth to the nation, not what the State from time to time shall direct her to teach, but what she has received of God. Now, when we compare this with the popular view, that the Church is the mere creature of the State, that her doctrines may be moulded and modified for



me to time by the will of the nation, and that if the clergy will not submit to this, it is their duty at once to abandon their positions, and to give way to more accommodating teachers, we cannot but see in this, the Erastian spirit of the age, a formidable hindrance to the progress of the Church. Never was there greater need than now to remember that, while everything earthly is mutable, the truth of God is "the same yesterday, and to-day, and for ever." It is the duty of the National Church, through her Convocations, a friendly State assisting where needful, and giving effect to her decisions, to adapt her external polity as far as possible to the changing circumstances and special wants of the age. But she cannot alter that "faith" of which she is the appointed witness and guardian. The anxiety which has of late been felt with regard to the constitution of the Court of Final Appeal has, I believe, been much misinterpreted. It has been represented as though the clergy were aiming at a spiritual supremacy, and were influenced by I know not what motives of sacerdotal ambition. But, in real truth, the uneasiness has arisen from a different cause—namely, the apprehension of danger to "the faith once delivered to the saints." The Church of England may well tremble lest encouragement should indirectly be given to doubts whether the Bible is indeed the Word of God, whether Hell is Hell, or whether prayer may rightly be addressed to the "ONLY BEGOTTEN and EVERLASTING SON of the FATHER."

Another political hindrance to Church Progress is the great difficulty of obtaining any expansion of our external polity. Notwithstanding the frequent and earnest representations of individual Churchmen, the consentient opinion of these annual Congresses, and the reiterated appeal of the Convocations of both Provinces, we are still just where we were in reference to any increase of our Home Episcopate. The very reasonable and moderate extension asked for is not yet obtained, and the Church languishes in Cornwall and elsewhere through an over-burdened Episcopate. The Convocation of this Province (followed by that of York) has indeed successfully asserted her position and her claims as an integral portion of the Constitution of the Realm. But every step has been gained with difficulty, amidst scorn and suspicion. We have still to wait for that measure of reform which shall enable us more adequately to represent the Province. And the Harvest Thanksgiving Service, a service not unworthy of the piety and learning of those who framed it, is not yet authorized for use.

In noticing these difficulties, I am not insensible to the great value of the union of Church and State. If the Church receives less of support from the State than she might fairly expect, we must never forget what she is enabled to bestow through that union, and what a bulwark she is, with her system of positive truth, against Infidelity on the one side, and Popery on the other. I have only hinted at these hindrances in order to show that the dangers arising from excessive Ritual are not the only dangers to which we are exposed. What Churchmen may reasonably ask for, is a more

full security for the protection of doctrine, a favourable hearing for her utterances in her Synods, and greater facilities for that expansion of her system which shall enable her to become in reality, what she is in theory, the Church of this nation.

II. I pass on next to consider the social obstacles to Church progress.

Our lot is cast in a money-getting, wealthy, and luxurious age—a condition of things naturally unfavourable to the development of that Kingdom which is “not of this world. The Church of Christ was cradled in poverty. Her greatest victories have been gained amid trial and persecution; and never has her inner glory shone forth with greater lustre than when her outward estate has been most gloomy and depressed. A wealthy and self-indulgent condition is, as we know on the highest authority, an obstacle to the progress of Christ’s Kingdom in the individual Christian, and how much more in the Church collectively? I do not shut my eyes to the noble examples on every side of riches consecrated largely and ungrudgingly to the service of God. But these are exceptional cases. And, if we look around, we cannot but see a prevailing *materialised* habit of mind, which indisposes men for thinking seriously of heavenly things. The earthly enjoyment is sensible and palpable, and becomes more attractive than the brightest pictures of the Christian’s heaven, presented to the eye of faith by Holy Scripture and the Church.

Then, further, it is an age of great intellectual activity. Everything is challenged and sifted. And that spirit of free inquiry and universal questioning, which has exercised itself over the whole range of “earthly things,” has not scrupled to approach “things heavenly,” and to invade the hallowed shrine of revealed Truth itself. The old and often refuted objections to Christianity have been set forth in new disguises; and, forasmuch as the Bible and the Church must stand and fall together, the Church also and her Creeds are rudely assailed, and doubts are freely circulated as to the foundation on which she rests her faith, and whether she is indeed the channel of any supernatural gifts.

This spirit of Rationalism, which took its origin amongst men of education, is rapidly spreading itself downwards, by that law of class influence through which the vices or the virtues of the upper classes are propagated to the classes below them, as circumstances admit. And the result is a very wide-spread persuasion that there is a great deal to be said against Christianity in general, and against each of its truths in particular. I do not mean to say that there is a general denial of Christianity. But men of business, too busy for deep study, but self-reliant and clever, as men of this world, are not unprepared to welcome a doubt, or to entertain a plausible objection to revelation. It is not open and avowed hostility to Christianity that we have to fear, so much as clever sophistries and covert insinuations. “Has not this statement been questioned?” Or, “Are there not some doubts as to the authenticity of that Gospel?”

uch is the form in which infidelity clothes itself. There is a mass of vague and floating scepticism amongst us, in consequence of which there are many who, if they do not give up Christianity altogether, think that they act wisely in standing aloof, and not committing themselves. Now, what will this kind of free thinking become as it filters down into the lower strata of society? The refinements which soften it will then disappear. The checks which prevent its logical development in the upper and middle classes will not be found to exist below; and it will assume the form of a coarse and unmitigated atheism.

Another feature of our times which presents a hindrance to Church progress is the love of independence, which, though capable of being elevated into a right noble gift, is apt to degenerate into impatience of all authority. You see its influence pervading all the social relations, those of parents and children, masters and servants, employers and the employed. The amount of submission on the one side, and of rightful control on the other, is reduced to the lowest measure consistent with the maintenance of these relations at all. The spirit to which I refer has invaded the Church herself, one of whose special functions it is to maintain these relations, and teach the Gospel duty of obedience to lawful authority, as the highest form of human liberty. Pardon me for saying that those who hold the highest views of Church authority sometimes betray wilfulness of thought and action most inconsistent with their avowed principles, while those who profess to be Churchmen show so little deference to the "law of their mother," accepting what they like of her teaching, and no more, and rejecting all of which they chance to disapprove.

A materialised habit of mind—a latent scepticism—and impatience of authority,—those are some of the characteristic features of our age, more or less affecting the Church, and hindering her progress; and these evils must be met by endeavouring to induce the more highly educated and intellectual amongst us, who must ever be the leaders of public thought and opinion, to look things steadfastly in the face; to see whither we are drifting, and to consider thoughtfully whether a system of positive truth is not the only true basis of popular morals. The general growth of scepticism should teach us the importance of maintaining the dogmatic teaching of our Church in a spirit of earnest faith and love, in this anti-dogmatic age. For I believe it may be made clear to demonstration that the alternative to a positive Creed like that of the Church is atheism in thought, and revolution in society.

III. I come, lastly, to the personal hindrances to Church progress; and of these I would mention foremost the divisions in our Church. Take any large town, for example, with half-a-dozen or more parishes. Perhaps each incumbent holds different views, more or less divergent, each exercising his own influence, and communicating his own habit of thought to his flock; the result being that one congregation of Churchmen is often as much separated

from another as though they were Dissenters. And being thus differenced off from one another by a hard and sharp line, the general sense of Church membership is weakened; and it seems next to impossible for them to act together as one body for the good of the Church. Now I do not fail to recognise the existence of different currents of religious thought in our Church. You cannot prevent it. Their sources lie deep in the constitution of human nature. As long as time lasts, Christian men will be drawn more or less into one or the other, according as they look most to the individual subjective life, or to the associated and objective. But what I say is this, that there need be nothing in this to divide us so long as we are careful so to hold our view of Truth as not to exclude the other. Each may be a part of the Truth, just as the currents of the sea, while running apparently in different directions are nevertheless a part of the great ocean, and all alike obey those higher laws of unity and progress to which the Creator has made them subject. Let us not forget that beyond these variations—the necessary results of human infirmity, and yet, for the most part, quite consistent with loyalty to our Church—there is one bond which unites us all, and that we are all a part of the same body, the Church planted in this land. Surely our common dangers from without are a great admonition to us that it is time for Ephraim to cease from envying Judah, and for Judah to refrain from vexing Ephraim. Let the brother who rather looks to the spiritual side be ready to admit that there is at least something to be said for the sacramental; and let him whose bias is to the objective recognise and appreciate the subjective truth held dear by the other. Oh! what might not this Church of England accomplish, if we were but united, if we were less inclined to think evil of each other's work, more disposed to "forbear one another in love." Some of us will call to mind that striking vision of St. Cyprian, how he saw the Father of a family, and a Youth seated at his right hand, with an anxious and dejected countenance; but on his left there stood another, ready with his net, and waiting the Father's permission, to catch in his toils the people who stood around. Thus graphically does the holy Bishop describe the grief and resentment felt by the Spirit of good at the disobedience and distractions of the Church, and the exultation of the evil one at the opportunity offered for taking in his snare a disunited and unguarded people.

Another hindrance is to be found in the general apathy of Churchmen. There are many honourable exceptions, many doubtless in this hall; but whether it be in parochial work, or in the wider spheres of the Church's action, it is difficult to associate the laity for the promotion of Church objects; and Church questions of great moment in Parliament are often discussed and disposed of in what is called "a very thin House." I confess I do not quite understand this. Perhaps it may be partly due to the old traditional notion that the Church is right, and will take care of itself. But I fear this apathy may be due to a graver cause—the gener-

unsettled state of things. It is enough to make good old-fashioned Churchmen,—men who have been taught to believe in their Bible and in their Prayer-book,—it is enough to make such men stand aloof, when they see us of the Clergy too often acting according to private impulse or fancy,—when they hear statements made which they find it hard to reconcile with the sober standards of their Church's doctrine,—or see novelties introduced without their feelings being consulted. And thus they are irritated, and their confidence is weakened, and a general distrust is engendered of everything connected with the Church. Concurrently with all this there is often a want of a distinctive appreciation of the true basis of the Church of England as to her doctrine and discipline. So that on one hand some rites and customs are objected to, which are really a part of her system; and the neglect of others, for want of which the Church goes halting, is tolerated and approved. We suffer quite as much from errors of defect as from errors of excess. We suffer from a generally low standard of practice amongst professing Churchmen. To take a familiar instance, what vast numbers of respectable church-going people live below their privileges in the habitual neglect of Holy Communion. I earnestly believe that the Church is more injured by her own half-hearted and inconsistent members than by open and avowed Dissenters.

Having thus briefly glanced at the evils, a few words may be expected from me as to their remedies.

I. Foremost amongst these I am disposed to place a greater amount of Episcopal control, involving some increase in the number of our Bishops. Our Church is too much in the condition of Israel in the times of the Judges. "Every man does that which is right in his own eyes." Happily, there is a vast deal of good sense and piety amongst the clergy, or things might be worse. But at best we suffer from divided counsels and irregular action. We are too much like a rope of sand. We want greater cohesion. We want a greater perception of the principle of Church membership; and this involves a greater recognition of the Bishop as the centre round which all Church action should revolve. The Church does not want an autocratic exercise of episcopal authority; but an authority such as that which characterised the primitive ages, an authority tempered and qualified by the counsels of the Presbyters, and the consenting voices of the faithful laity. With such a qualifying influence the authority of the Chief Pastor might be largely increased with great advantage to the Church. Episcopal authority thus exercised, in the full light of the mystical Unity of the Church, will never be secular or arbitrary—it will be spiritual and parental; and the obedience rendered will be loving and concordant, and not cold and unsympathising. For such examples in our English Church, thank God, we have not far to seek; and I hope it is not presumptuous in me to say that never has such self-denying moderation in the exercise of these high functions been more conspicuous

than in the lengthened Episcopate of the venerated and beloved President of this Congress.

II. I have almost anticipated my next remedy, which I take to be more united action for the Church, through Diocesan Synods and Ruri-Decanal Chapters. The Provincial Synods of the Church greatly need to be invigorated by the action of the Diocesan Synods, and they would thus both of them exercise a powerful influence upon Parliament. The Ruri-Decanal Chapters possess this great advantage—they are territorial and not eclectic. They gather together the clergy of the district, under a recognised head, without reference to any particular views; and thus that free interchange of thought and opinion is promoted which so much contributes towards a better understanding. I may add that both the Diocesan Synod and the Ruri-Decanal Chapter offer opportunities for the presence and co-operation of the faithful laity, a point of no small importance for the peace and progress of the Church.

III. A third remedy is to be found in a better training for the clergy. It is the custom to speak of the clergy as a highly educated body, and I am not about to depreciate my order. We can point to examples on every side of high culture, great refinement, and the noblest moral qualities amongst our brethren. Still, it must be admitted that there is a deficiency of that specific training in theology, and in the practical duties of the Christian ministry, which is always needful, and especially so at the present time. The very best preparation for the ministry is, in my judgment, a University education, supplemented by a definite training for Holy Orders at a Theological College. It cannot be safe that, while other professions demand a careful and specific preparation, it should be left almost to the chapter of accidents what kind of training is provided for the highest calling of all. If it be objected that the Theological College, taking its colouring (as it must do) from time to time from one leading mind, may have a tendency to promote party views in the Church, my answer is, that this danger is infinitesimal, in comparison of that of having no specific training at all. It is an evil which is self-correcting in the course of years, and may be reduced to a minimum by multiplying such Colleges, and establishing friendly relations amongst them, and between them and the Universities. Besides, we can appeal to the results, and affirm that there is nothing like such training to produce men of sober thought, high and real earnestness, men free from extravagances of doctrine or ritual, likely to make able and efficient ministers of Christ's Word and Sacraments. I speak without prejudice to other "schools of the prophets," but any incumbent who has been so fortunate as to obtain for his colleagues men trained at Wells or Cuddesdon, will confirm what I say. In recommending better training for the clergy, I cannot refrain from adding how very much it would conduce to the advantage of the Church, if those who have entered Holy Orders, and are engaged in the *active duties* of the Ministry, would make it a rule of conscience to

continue a course of sound theological study. Surely an hour or two daily might be rescued, even in the busiest life, for this purpose. Such study would help to lift us up above petty distractions, and miserable contests about trifles, which exhaust and weaken the powers of the Church, and give great occasion to our enemies to blaspheme.

IV. Another remedy is to be sought for in a greater and more systematic employment of Lay Agency.

I know of no reason in the abstract for restricting the preaching of the Gospel to the Clergy. I know of no reason why Laymen should not be employed, under proper safeguards, as pioneers or subalterns, to supplement the stated ministry in our dense populations or in the remote hamlets of our country parishes. If there be a reason against it in our Church, it is to be found in the fact of the want of a due recognition of the sacramental system, and a disbelief in the reality in the Christian Priesthood. A strong Church system will bear that which would be fatal to a weaker one. Bring out the distinction so clearly marked in our Ordinal between the Priest and the Deacon—exhibit the true and proper functions of the Priesthood as alone charged with the responsibility of dealing with the individual soul, and as alone possessing the power to consecrate the Holy Sacrament of the Body and Blood of Christ,—and you may then without danger relax your rule with regard to lay-preaching. You need not then fear that your layman would become a Dissenter, because you permitted him to give a cottage lecture.

V. I would suggest once more a greater freedom on the part of the clergy in speaking to their flocks on religious subjects. We should remember our great mission, whatever be the rank or station of those whom we visit. There is, I fear, an instinctive shrinking from religious conversation which prevents that growth and progress which we desire. The English mind is characteristically reserved, especially on those points on which it thinks most deeply. But it is the office of the Clergyman to break through this reserve; and he will often discover behind it, perhaps where he least expects, a heart yearning after heavenly things, a soul athirst for the waters of life. And if he can satisfy this longing, what a ministry is his! There is so much of a professional character about the sermon, that it often fails to reach the heart. But in such personal and pastoral intercourse these conventionalities have no place; and when the real man speaks in private, his public ministrations become more effective; and souls are won, and God is glorified.

VI. I might mention, if time permitted, the importance of inculcating the duty of systematic alms-giving—not only as a duty, but as a high privilege—bringing with it for Christ's sake its sure reward. We want less of spasmodic efforts through charity sermons, and more of habitual offerings as a recognised part of our religious service. The success which has attended the weekly Offertory wherever it has been tried would seem to show that we have our-

selves to blame that offerings do not flow in more freely into the treasury of God. It is an additional recommendation of the weekly Offertory that it is a part of the Church's crowning service, the *Liturgy*, according to the primitive use of that word.

Lastly, let me say, we want greater belief in the efficacy of prayer, especially intercessory prayer, and greater devotedness. We want more faith in prayer. Surely, if we realized more fully the great doctrine of Christian membership, we should pray more earnestly for others than we do. How much may the hindrances of which I have spoken be owing to the want or the weakness of intercession in our Church! We must aim at much higher efforts in devotion, if we would bring the might of the Holy Spirit to bear upon the great moral and intellectual evils of our day.

We want greater devotedness. We want men who will give themselves wholly to the work. Let our clergy be intellectual and genial, but let us avoid the temptations of secularity. Let us never forget that the "holy anointing is upon us," and that we have pledged ourselves to diligence and fidelity in our work, "laying aside the study of the world and the flesh." Thank God, we have such men; and wherever they are labouring, there the Church makes progress, whatever their particular views may be. There is nothing like real earnestness and perseverance to tell. No hindrances of the world, the flesh, and the devil can arrest the course of him who has given himself wholly to Christ, to be employed by Him for the salvation of men. May such labourers be multiplied a hundred fold! Then will God be with us of a truth; the "great mountain" shall become "a plain;" the Church shall go forward with powers before which every hindrance shall give way; and all interests shall combine to publish and advance the Saviour's Kingdom.

J. PEARSON, Esq. Q.C. read the following Paper:—

The first thing that must strike any person who studies the condition of the Church of England in the present day is the disunion of the clergy. It is indeed something more than disunion. It is not only that they do not unite together to fight the battle of Christianity against the heathenism and unbelief of the times, but they oppose and denounce one another. Wherever there are two churches, there are two camps, distrusting, watching, and prepared upon opportunity given, to silence each other. Men ordained by the same Bishop, confessing publicly the same faith, reading the same services, praying the same prayers, preaching the same duties, leading their flocks to the same heaven, delight to proclaim their hostility to each other, and denounce each other as hypocrites and heretics, and dishonestly eating the bread of a church whose principles and doctrines they neglect or pervert. The *ritual* of the church, conformity to obsolete and unintelligible



rubrics, and ignorant distinctions between black and white gowns, are made the touchstone of truth: and the public services of the Church which should serve to draw all men together, and to teach those who during the week are divided by their conditions of life, their circumstances, their pursuits, their intellectual and political differences, that in the presence of the Maker of all they are all one, members of one body, heirs together of the grace of life, part of one brotherhood reaching over many centuries and many countries, those very public services are made the means of separating Christian from Christian: each congregation is trained to rally round some minister or dogma; on all sides arise the shouts, I am of Paul, and I of Apollos; and in many instances it would be hard to challenge the censure of the enemy, who, looking at our divisions, should say, "See how these Christians hate one another!"

For this state of things I must hold that the clergy are in a great measure and principally responsible. While it lasts it must stand in the way of the prosperity of the Church; for a house divided against itself must fall. They who have caused it must redress it. What has brought it about?

Chiefly, I conceive, (1) a desire to define and dogmatise beyond what is necessary or wise; and, (2) mistaken conceptions of the relation between unity and uniformity.

1st. If we examine the two great controversies which have arisen in this century, I mean those relating to the two sacraments, it will appear that both parties were and are willing to adopt and abide by the language of the English Prayer-book. The question that is acrimoniously fought is, how is that language to be expanded, and in what precise and logical terms is the doctrine of the English Church on these subjects to be expressed.

Every man, has, I conceive, the right to think out for himself these and other difficulties, and to penetrate as far as he can reverently into all mysteries; but has he a right to force upon others his solution of them? I apprehend not. There are limits to the restraints which church-membership imposes on us, as well as to the liberty which it allows us. Whilst on the one hand we are bound to believe honestly what the Church teaches plainly, on the other hand we are free to reject definitions which the Church has not authoritatively given. They may be true, but no one is obliged to inquire into their accuracy.

A creed is necessary to a church, but every article in a creed not essential to it is a fatal injury to it. It is sure to be canvassed at some time or other, and to prevent or retard more or less, according to circumstances, the acceptance of the clause with which it is associated.

Every definition added to the accepted creed of a church is liable to three most serious objections. (1.) It divides those who have accepted the article of the creed which is defined, if any of them reject the definition; either because it attempts to define what they

think cannot be defined—or because they think it too narrow, or too wide, or obscure, or inaccurate. (2). It closes the entrance against those whom the Church invites to come in by requiring a precise belief on a matter which has not been authoritatively defined, and on which good men have differed and may lawfully differ. (3). Inasmuch as these definitions attract more attention and occasion more dispute than the larger portion of the creed which is quietly accepted, men are brought to look upon them as of the very essence of Christianity. They are led to tithe the mint and the anise and the cummin, and to forget the weightier matters; and they come to treat Christianity as if it rested on the acceptance of some logical inference, the dogma of some theological school, and shut out with contempt the honest unlearned faith which cries “Lord, I believe; help Thou my unbelief.”

In truth Christianity is different from, and is grander and higher and better than the particular doctrines which separate one branch of the Church Catholic from another. Till men get to acknowledge this, their progress in fighting with heathenism will be slow.

There clings to us yet something of the ancient belief that there can be no salvation out of the pale of that branch of the Church to which we individually belong. One man denies it to the Roman-Catholic, another to the Dissenter. Yet would any man judge the Roman-Catholic, and the Baptist, and the Heathen by the same standard? If not, what difference would he make, and why?

2d. Uniformity is not unity, nor is unity dependent on uniformity. We have yet to learn and understand this. Unity we are bound to maintain,—one faith, one Lord, one baptism: from this we cannot depart without seceding from Christianity. But uniformity was not, and ought not to be the rule of the Church. There were different uses in the Churches of different countries, and in different sees in the same country. There is no reason why the ceremonial in different churches should not vary without any breach of unity. Indeed with reference to the colonial churches in union with the Church of England now in course of being established all over the world, we ought not only to look for, but I will even say to insist upon, this want of uniformity; for to transplant our canons, many of which have become obsolete here, to India and Africa and Australia and the Islands in the Southern Seas, to countries and climates for which they are ridiculously unsuited, is a folly that could be perpetrated by no man of ordinary common sense.

Yet there must necessarily be a limit to the diversity allowed. Not only must there be no infringement of unity, but there must be at least so much uniformity that no man whose necessities shall require him to pass in one diocese, or even in one country, from one church to another, shall find the services strange and unintelligible to him. Unity and convenience must be the limits of uniformity. But within these limits how large a diversity may be allowed; how admirably may this diversity be adapted to provide for all wants and conditions and temperaments!

There must then be unity, but unity must be based upon a belief in such truths only as are distinctly enunciated in Scripture, to which our assent is expressly required by that branch of the Church to which we belong. No further definitions or dogmas must be imposed on us. Uniformity may be departed from so long as such divergence does not militate against unity, or essential order, or the common advantage of the members of the Church.

The want of a proper understanding of these principles is, I conceive, one great hindrance to the Church's progress.

This brings me to another topic hardly less important: the position of the laity with reference to the Church, and their position in the Church just now. There is a great, I hope and believe, an exaggerated, fear of Rationalism. It springs from a very incorrect view which is commonly taken of the state of this country at present as regards education, and of the consequences which flow from this its intellectual position. This error, which is shared by both clergy and laity, necessarily affects the former more than the latter, inasmuch as they are the teachers of the people.

For some centuries the education of all classes in England has been making steady progress. It has improved in quality, and the area of it has widened. This we owe in a great measure to the persevering efforts of the clergy; and we thank them for the courage and self-denial they have shown in compelling us to learn. Only do not let them now stand aghast at the first fruits they are reaping from the seed they have sown.

The first result of education, if it be worth anything, is to teach men to think for themselves. And when they begin to think they will think inaccurately, and probably perversely. There will be the temptation to think differently from others, in order that they may show to others that they do think, and may satisfy themselves that they have the right to think. So it will and must happen that first principles will be inquired into and challenged by those who accepted them ignorantly before, and weight will be denied to authority which ought justly to be revered.

Thus there has come upon us what seems to many, and to some extent is, an age of unbelief. Questions that have been fought out and settled generations ago, are stirred afresh as if they were new, by those who have got only to the threshold of knowledge. New difficulties and perplexities are started, and the priest suddenly finds himself called upon to prove truths which have been received long that he has forgotten that they ever had to be established. And he looks amazed and downcast at his inquirers, and is ready to conclude that a flood of infidelity is coming in, and that the Church and Christianity are in peril. Alas! he cries in despair, where is faith?

And one kind of faith is gone. The faith that comes without inquiry, by the teaching of the nursery, by the prayer whispered intricately at the mother's knee, by the Bible-story taught by pictures, by the hymns repeated morn and even, by the habit of

church-going early acquired, by conventional respect for the establishment, for the Bishop of the diocese, and the rector of the parish; this faith, handed down from one generation to another, and assented to as a tradition not to be disputed, is gone. It is gone, that faith acquired by imitation, without any struggling or anxiety, which found an entrance into our hearts and nestled there before we could recognise it, which came before reason and was accepted without reason, but which nevertheless became a true and hearty faith when the man found it would support him in all the trials and sorrows of life, and he leaned upon it and knew by experience that he had done well never to doubt it. And why is it gone? Because we have willed that the nation should grow from childhood into manhood; that all classes should cast off the slough of ignorance, and learn what faculties they possess, and how to use them; that each man should know that he is responsible for himself, and that he cannot be saved simply because he believes what his neighbours believe, or does what his fathers did. We have willed this, and we did right to will it, and to use our best energies to effect it. In part we have effected it; and faith is now the result of inquiry and conviction, and does not come by nurture and habit and association only; and so it comes more slowly, and often entangled with many doubts and perplexities, and accompanied by many questionings which seem unintelligible to those who have not themselves experienced them, and are too often denounced as irreverent and inconsistent with an honest love of truth, but which the more thoughtful and large-minded will recognise as signs of real life, signs of a sincere desire to struggle into clear day. And though this state of things has its dangers, though some few may founder on the sea of inquiry, who might have escaped had they been content to forego the voyage, is it not to have reached a higher stage to refuse to accept religion merely as a tradition? Is it not wiser to demand from ourselves a reason of the faith that is in us? Is it not better to be able to say with the Samaritans, "Now we believe not because of thy saying, for we have heard him ourselves, and know that this is indeed the Christ?"

Let us not stand abashed or alarmed at this change. It is made, and we cannot alter it. It is our wisest course to recognise and accept it. The clergy have ceased to be what they once were, the educated class. They cannot guide the laity as they will. They cannot dictate to them what they are to believe, and expect to meet with the easy assent which the ignorance of laymen formerly ensured. Many men are too indolent to think for themselves; many are willing to be led by those who occupy a position which is respected; but in every congregation will be found some man who is ready to contradict, or at least to doubt, and whose opposition will be sufficient to challenge the pastor's authority, and to awaken inquiry. And inquiry once aroused must be answered now, not by the *ipse dixit* of the priest, but by reason and argument—

not by a reference to authority only, but by proof of the power of the authority referred to to decide, or by evidence that its conclusions were consonant with the testimony of Scripture.

In fact the clergy are no longer the Church. The laity are now a part of it, the larger part, and not the least active part. They are entitled to be heard, and must be consulted on all questions which concern them as much as the clergy. Neither creed, nor ceremonial, nor discipline can be altered without them. They have a right to assist in determining what they are to believe, and what form of worship they will adopt. They claim this right, and will not be bound by the decisions of Convocations which do not fairly represent the clergy, and do not profess to represent the lay members of the Church.

Hitherto the laity have been excluded, and have consented to be excluded from office and authority in the Church. Gross ignorance, religious apathy, and a low tone and standard of Christian life among the laity resulted from this exclusion. Now that a better state of things has dawned upon us our position is awkward enough. The clergyman left alone has hitherto monopolised every religious and charitable care. The services of the Church, the education of rich and poor, missions and hospitals, institutions and societies of all sorts have been undertaken and managed by him. He has more than he can do, and wants help. The layman fears to intrude upon him, the priest dislikes to be intruded upon. The priest is in need of assistance in every direction, the layman has strength and energy to offer: but the one does not know what offer to make, nor the other what offer to accept; so the good that might be done by co-operation is left undone because they do not know how to cooperate. And so it must be until the position of the laity in the Church of England is well understood.

Perhaps a few words on the place and office of the clergyman may help to show what the position of the laity is.

The clergyman is the officer of the Church upon whom certain duties have been devolved, specially these: the administration of the sacraments—the conduct of the public services of the Church—the visitation of the sick—the receiving confession and pronouncing absolution, to the persons, at the times, under the circumstances, and upon the conditions specified in the Communion Service and the Service for the Visitation of the Sick. Yet looking at these duties, which specially belong to the clergyman's office, it must be remembered that in cases of necessity the administration of the sacrament of baptism by a layman has universally been held valid; and that in like case of necessity the public conduct of divine service by a layman in unconsecrated buildings is not only not objected to, but sanctioned every day by high authority. That is, that where the performance of the duty would fail through the absence of the officer if no one else might undertake it, the urgency of the duty is greater than the necessity of the presence of the officer, and therefore the layman may supply his place.

Does not this consideration show that the Church looks upon the relative positions of the clergyman and layman as very different from those usually assigned to them? Does it not show how much help the layman may render and the clergyman accept from him without any impropriety, without any invasion by the layman of an office which does not belong to him, without any delegation by the priest of duties which he alone can perform? For the question of urgency is a question of degree only—it is a question of order, and not a question of principle, and wherever necessity can be said properly to exist, the clergyman is entitled to demand, and the layman is authorised and bound to render assistance.

So, then, though for many centuries the clergy have been divided from the laity, almost as if they were a separate caste, and so markedly that, in common phrase, to take Orders was to go into the Church—as if without Orders no man was a member of the Church,—this was not the teaching of the Church. This gulf between clerks and laics has been made and widened by ignorance, supineness, and ambition. The Church neither ignored nor excluded the laity, nor separated them from the clergy, but acknowledged both laity and clergy as forming together one holy priesthood—holding one common faith, and diligent to spread it—aiming at one common standard of perfection—alike bound to purity of life and good works—joint guardians of Christian truth—one Christian army, in which, *quoad sacra*, the clergy are officers, distinguished by having special duties and special powers assigned to them.

The departure from this rule—the separation of clergy and laity which we have witnessed in this country—has been most fatal to the progress and life of the Church. Laymen have acquiesced in it, and have considered that it left them free to believe that there was one religion for them, and another for the priest; that whilst the priest was called to active zeal, and devotion, and holiness, neither holiness, nor purity, nor exertion were required from the layman. And so they slumbered on, leaving to the priest who accepted them, the parochial duties and charities which they ought to have shared with him; until, at length, the burden became too heavy for him to bear, and he broke down under it. Then men roused themselves, and began to think, and the truth to-day dawns upon them, that if the priest cannot delegate his office to the layman, so neither can the layman quit himself of his duties and responsibilities by delegating them to the priest.

Do I seem to arrogate for laymen a position which does not belong to them, and one which trenches on the office of the priest? What are the obligations which Church-membership imposes on us? I claim, for the sake of the Church collectively, as well as of laymen individually, that, without any infringement of order, they may share those duties, by the discharge of which they may best acquit themselves of their responsibilities.

A year since I had not, perhaps, written so strongly; but a partial insight into the heathenism of London has convinced me

that the clergy are powerless, from their small number, against it. Suffer me to say it—they must not be jealous of lay help, but throw upon laymen all the work they can properly delegate, in order to have more time and fresher energies for the work which is entirely their own.

What is to be the work of laymen in the Church is the question which has now to be solved; and the want of a solution of it, and the exclusion of laymen from any recognised position, any office or work in the Church—I had almost said, from any place in the Church,—has been, and is, one of the hindrances to Church progress. To it we probably owe a great part of the Dissent which has estranged, and keeps estranged, multitudes from the Church.

This difficulty is, however, only a part of a larger one with which we are forced by the necessities of the times to grapple. The whole of our Church system requires to be reconstituted and expanded. Our present organization is utterly unequal to the demands made upon it. I speak as a layman, drawing my conclusions from what I hear and see around me. The dioceses are so large, that the Bishops cannot superintend them. They are strangers almost entirely to the laity, and to the greater part of their clergy; seeing some of them from time to time officially, others more rarely—some probably never, except at visitations—quite unable to consult with them, to lead them, to support them,—knowing little of their difficulties, and having little of their confidence. The clergy are consequently left to themselves; each man is alone in his parish, and each parish is isolated from its neighbours. There is none of that union which would enable one parish to supplement the deficiencies of another, and which, by inducing friendly co-operation, and inciting to friendly emulation, preserves life and warmth, and gives vigour and strength. What would be for the common good of all is left undone, because the parson will not step outside his own parish to do it, and there is no one to take the lead. The layman will not obtrude himself on the clergyman's work; the rector will not interfere with his neighbour, whose business it is as much as his own; and the Bishop never hears of it, or knows that it needs to be done.

Then, again, look at our parochial system. In large towns it has practically broken down, and come to an end. The clergyman is alone amidst a mass of people whom he cannot reach or influence. His congregation is gathered from distant parts, whilst his own parishioners go elsewhere. He feels the parochial system chiefly in wretched vestry squabbles, and in the difficulty of applying for assistance to parishioners who are strangers to him. In the country, whilst gladly and fully acknowledging the inestimable benefits derived from our parochial system, and the advantages which have accrued from our parish churches, dotted everywhere over the country, with the manse near, inhabited by cultivated men, ordinarily not so rich as to be far above their neighbours, nor so poor as to be dependent on them, setting them an example of a virtuous

and sober life,—the class who, unsurpassed in any country, have by their daily practice, their kindness, and their sympathy,

“Allured to brighter worlds, and led the way,”

still even this system everyone must admit is imperfect: men are left too long in the same place to waste their energies after the work which they could do is done. The man whose province it is to break up fallow ground is placed where one who knows how to build up is rather wanted; there is no provision for shifting men from places for which they are unsuited to posts where they would be useful; no provision for men disabled by age or sickness; no provision for encouraging or refreshing the weary, or for stimulating those who have fallen from their first industry.

To go nearer the source. The training of our clergy is sadly deficient, or rather there is none at all before their ordination; there is no division of labour, no attempt to distribute them according to their gifts. Nor do I see how this should be effected without some modification of our parochial system, a modification of such a kind as should provide for the distribution of the offices of the Church to men according to their qualifications for them, and for making use of the services of laymen and laywomen, which have until lately been lost to the Church, or made antagonistic to her.

My subject, the *Hindrances to Church Progress*, does not require me, nor have I time to enter upon the details of these modifications: but I will bring this paper to a close with two observations upon the manner of making them.

First—I desire, as I believe every thoughtful member of the Church does, that whatever reforms or alterations are required in our Church system should be originated and made spontaneously within the Church, and should not be forced upon us by Parliament, or the action of hostile bodies. And therefore I respectfully entreat the Right Reverend the Bishops, the Fathers of our Church, at once and without delay to initiate such changes in the organization of our Church as may make it more efficient, more capable of overtaking the work which has increased, and increases upon it, better adapted to the conditions and necessities of the present time.

Secondly—I venture to adopt and urge upon all members of the Church, clerical and lay, the advice given by Lord Lyttelton in a letter recently printed in the *Guardian*: “Do not be afraid of innovation.” By which I do not understand his Lordship to suggest, nor do I suggest the invention of any new doctrine, or the suppression of the least particle of the truth, but I refer to the modification of that part of our Church system which the Church has made and may unmake, so as to adapt it to the growing necessities and shifting conditions of passing years. “Our people,” said a clergyman to me lately, one whose praise is in the Church for the activity and success of his ministrations, “have no faith



n us." How should they, I answer, so long as you have no faith in yourselves or your Church? I am no enemy to a ceremonial which is worthy of religion, but I protest against the freedom of the Church in matters of ceremonial being abridged by those who are lovers of it. So long as you rub old brasses in order to determine the embroidery to be placed on a cope, or the exact shape of a dalmatic—so long as you hunt for old memoirs and forgotten inventories in order that you may copy servilely what was done centuries ago, under different conditions of thought and habit and climate; so long as you insist that nothing may be done but after some pattern invented by wise and good men for a different age—so long your people will not believe in you. How should they, when you show that you have no faith in the Church of to-day, by denying to it what you concede to the Church of some centuries ago—the right to adapt its organization and its ceremonial to the tastes and prepossessions and wants and habits of the present generation? Away with such unworthy bondage to antiquity. *Sursum corda!* Do not dig in the charnel-house of history for an ideal church which never existed. Do not search for details not to be found, and useless if they could be found—Look forward, and endeavour to make the Church, not what she was in past ages of violence and ignorance, but such as she is to be when she shall be perfected, and made meet for the appearance of her Lord and Master. So labouring will your aspirations rise higher: so will you walk in a purer light, and draw inspiration from the hills whence cometh salvation, and build on the foundation of the faith once delivered to the saints a building of which you shall not be ashamed when it is tried by fire.

#### ADDRESSES AND DISCUSSION.

Mr. JOHN M. CLABON.—I propose to use the fifteen minutes allowed me in mentioning, with great humility, those matters which seem to me, as a practical Lay churchman, to be hindrances to Church progress.

Narrowness of spirit forms the great hindrance to Church progress. It leads to extremes, which beget divisions. Christendom is split into schisms, instead of acting together as one great body. We are too much occupied in internal disputes to do our grand duty of evangelizing the world.

Confining ourselves within the limits of our own Church, how sad it is to note—because of our divisions, for, with a little charity, those who disagree in opinion might act together in essentials—but the bitterness of feeling which these divisions create, and which necessarily prevents unity of action.

Let us take the Holy Communion as illustrating the minute nature of our divisions of opinion. May it not be said:

- 1) That all who profess them honestly are on the road to the same heaven; and
  - 2) That the discussion of the dogma takes away the life of the sacrament.
- What the Christian wants is something which shall bring him nearer to his Lord. In kneeling, humble suppliant desires to be brought into the more immediate presence of his crucified Redeemer. One, who in dogma calls the Sacrament simply remembrance, yet, drawing near with faith, realises this presence. Another requires more evidence of presence, more ceremonial, a more exalted form of dogma; he is thus brought into the same presence. The worshippers are one in Christ. What they do not deem themselves so is the result of their narrowness of spirit.

Look at other differences of opinion between the High and Low Churchman. The one forgets that ceremonial is not matter of essence—that new observances often create more opposition, evil in itself, and leading to evil, in one direction, than they do good in another. He sometimes forgets his duty of obedience to, and his respect for his ecclesiastical superiors. The other, who has been brought up in the habit of performing the services in a dull, tame manner, looks on the Anglican as a Roman Catholic in disguise, and despises the frequent services and communion, the well-tuned choir, and the always open church.

Is there not hindrance to Church progress on both sides. Might there not be found a rule of Christian unity between them—unity in essentials, charity in minor matters.

I now proceed to specify instances of special hindrance to Church progress.

The Church wants more visitations of Bishops to clergy, and of clergy to people. She wants more inter-communication between her members, a better marshalling of her giant strength.

She wants more visitations of Bishops to clergy. It is not necessary to have more Bishops like those now existing. It is well that we have the present number; they form the only representatives of the Church in Parliament; it is desirable that men of their dignity should be at the head of Church affairs. But this order of men do not perform those duties of visitation which are so much needed. The formal, lifeless visitations of the present day do not require to be multiplied. We want frequent personal inspection of the church, and the parsonage, and the school, and the parish; at which the Bishop should see with his own eyes, and hear with his own ears, and speak his own words, to the assembled Churchmen of the parish.

The union of Archdeacons and Canonries into Assistant Bishops would give us such visiting Bishops. The Archdeacons at present have no time for episcopal duty; their emolument is so small that they necessarily hold livings, and their parochial duties are incompatible with diocesan functions. But let them hold Canonries instead of benefices, and this, with some diminution of the number of Canonries, would give us one or two Assistant Bishops for each diocese, with sufficient emolument and proper residences derived from the Canonries.

The clergyman is sometimes a hindrance to Church progress.

He is so, who preaches long sermons, dull sermons, very learned sermons, cold sermons.

A sermon should be above all full of love; it should be earnest, plain, short, full of application.

How seldom is a sermon preached which a child or an uneducated person can understand; and yet, the plain sermon suited for the child is that most suited for the adult, however high his education; you have not to address his intellect; it is his heart which you want to reach, and the same words will reach the hearts of all classes.

The preaching of extempore sermons ought to be made a necessary part of the education of the clergy. There is generally more love and more earnestness in such sermons. But the main reason in their favour is that the poor are prejudiced against written sermons. They think that any one can read them a sermon, and that the preacher should speak to them.

The following reasons for not going to Church, recently given by poor people, are suggestive—

“Why don't the parsons preach so as we can understand them. We don't want them six-foot words. Don't suit us chaps.”

“What's the use of going to listen to a man reading. I could do that.”

“The sermons are dull.”

The incumbent who does not himself thoroughly visit the poor of his flock is a hindrance to Church progress.

It is well known to all that the working classes do not attend Church services. Our schools seem to produce but little fruit in religion. Whether the fault be that the religious teaching in them is overdone, that the morning and afternoon school, where the children are dully catechised by untrained teachers, and the morning and afternoon services, where they are stowed away in heat, and out of sight and hearing, make the remembrance of Sunday hateful; or whether our mismanaged pew and seat system, with its want of proper accommodation for the poor, repels them; certain it is that the adult working classes do not come to Church.

Now the great value of our parochial system, which is the essence of the union of Church and State, is, that the incumbent is responsible for the religious instruction of the residents within his parish. He is the messenger sent of God to teach them

matters relating to their souls; and yet, according to our system, this responsibility, with reference to the poor who do not come to Church, is matter between him and God. No Bishop, no court, can compel him to visit the poor; at the visitation no one asks how many such visits he has paid. He may have been rector for fifty years, and never have entered a cottage.

That the missionary duty of visiting the poor is often performed is not denied; it is no doubt, to some extent, done by curates and district visitors. But in the great majority of cases, and generally by the incumbent himself, this most important pastoral duty is much neglected, and no episcopal questions asked on the subject.

The indisposition of the clergy to avail themselves of the aid of the more educated among the laity is also a hindrance to Church progress. They accept the services of laymen in the lower duties of Sunday-School teaching and district visiting, but are jealous of having their assistance in the higher duties of reading and preaching. There are thousands of qualified laymen, most anxious and willing to give help under the direction of Bishop and incumbent, in schoolroom services and other ways. Had the clergy of London been wise, the whole of the 350 missionaries of the London City Mission might have been under their direction. The Bishops have expressed their willingness to appoint laymen in aid of the clergy, and a few such appointments, with the consent, of course, of the clergyman of the parish, have been made. But the indisposition of incumbents to accept such aid prevents the development of this most necessary step.

Numerous instances can be pointed out where the poor never come to the Church—where the parochial schoolroom, placed among the poorest districts, is well situated for services to catch the adult poor—where no services are held there by the clergy—where a short, earnest service, with good music, would attract the poor—and where there are laymen burning to give aid by asking the poor to come, and performing the service to those who attend, under the direction of the incumbent; but where the latter will not give his consent to these most necessary ministrations. Who can estimate the loss of souls by the want of such services?

Many laymen, in their zeal to save these souls, have gone out to preach to, and to teach them, without warrant. The ecclesiastical authority denied, they have preferred to minister without it, than to do nothing. Many more would follow their steps, but from the feeling that such ministrations, without authority, tend towards, if they are not, schism. And yet it seems a hard thing to see souls perishing, and not to put forth the hand to save them.

One principal hindrance to Church progress remains to be mentioned, viz. the pathy of Churchmen in defending their Church from external foes.

There are but few Churchmen who will not advocate theoretically the union of Church and State; yet how few care to do anything to support it!

The Liberation Society raises many thousands a year, and floods the country with lectures and publications aimed at the union.

Churchmen will hardly move to defend it. On minor points of lighting candles, vestments, or more reverence at Holy Communion, they will go wild. They seem to care but little for such a momentous question as whether the Church shall be reserved in union with the State.

The Church Institution was established to defend the Church from external attack, more particularly in Parliament. It is a hindrance to Church progress that it is not efficiently supported.

A main reason for this want of support may be that the Institution, in order to free Churchmen of all shades of politics, was constituted as a non-political body.

It is now a grave question whether this abstinence from politics is not a mistake. It is quite right that the Institution should neither be Tory, or Conservative, or Whig, or Radical. What it should do is to place the Church above them all.

Churchmen, as such, do not now intervene at elections, and do not care to question the candidate on Church matters. They vote for him because he is a Churchman, or because he is a sedate politician, whom they do not suspect of being an advocate for change. But no sooner is he elected, than he find himself beset by political Dissenters, who frighten him; and, amidst the apathy of his brother Churchmen, he is led to fear; and by degrees drifts into the tide of false liberalism which is sweeping round the Church; whereas, if Churchmen had been active at his election, and after his election, he would have seen that theirs is the real power of the State, and that the new cries of Church-rate Abolition, Opening of Church Colleges and Church schools to Dissenters, and other attacks on the Church, meet with some measure of success, because Churchmen think they can keep what they have got, without taking any trouble to defend it.

The time for election is fast approaching. Churchmen will have opportunities which they never had before. The newly enfranchised electors are of a class which is accessible to influence, for good or for evil. Let the legitimate influence of clergy and laity be exercised on them, and on all electors, for good. Let the old watchwords of party be forgotten, and let the inquiry be whether the candidate will defend the Church. Let there no more be such hindrance to Church progress as neglect of Church electors, clerical and lay, to do their duty as regards the great principle of Church and State.

Churchmen, rest not quiet with the idea that there is no danger. Already the leader of the old Whig party has announced attacks on the Irish Church, on Church-rates, and on Religious Education, as his programme for the future. The Irish Church will first be assailed. She is the outwork of the United Church. Break down her bulwarks, and ours are in danger. Take away her property, and it follows that all property given for Church purposes may be seized and secularized, if it can only be made out that the majority of the nation (and if the nation, why not the county, or the parish) are not Churchmen. The battle of the United Church is first to be fought in Ireland, and woe be to us in England if we desert our duty to our brethren there.

Churchmen, go home from Congress with this motto—God's Church above self; God's Church above party.

If Churchmen would act on it individually and in combination, all hindrances to the progress of the United Church of England and Ireland would vanish as mists before the mid-day sun.

The Ven. ARCHDEACON DENISON, who was received with loud cheers, said:—Mr. Pearson had said that the traditional faith was gone, and he replied "No." (Cheers.) If it had he should almost wish to lie down and die. (Renewed cheering.) He entirely agreed with Mr. Clabon about sermons. (Laughter.) He thought they were very dull things indeed. (Renewed laughter.) He was dining the other day, in London, with an English gentleman who had been a long time in India, and somehow or other the conversation turned upon preaching. He (Archdeacon Denison) remarked during that conversation that he aimed at preaching ten minutes in the morning. "Dear me, sir, where do you live?" asked the gentleman—(laughter)—"I should like to come to your church every Sunday." (Continued laughter.) He would tell them another little story. He was preaching a short time ago in Bristol, and the papers described him thus:—"The sermon was preached by that sturdy ecclesiastic—(laughter)—who has no eloquence, but is acceptable to some people because he calls a spade a spade." (Much laughter.) He accepted the description. (Cheers.) He thought it was most honourable, and he was now going to call a spade a spade.

The rev. gentleman then proceeded with his address as follows:—

I understand these words as proposing an inquiry touching the specific causes which have assisted to hinder the progress of the Church of England from the Reformation to the present time. That there are hindrances to Church progress everywhere, and at all times, is a self-evident proposition, and need not be enlarged upon. That the Church of England has not made the progress which she ought to have made, and that this has been owing to certain specific hindrances, are other self-evident propositions.

I believe these hindrances to be principally as follows:—I say "principally," because I cannot attempt here even to enumerate all of them. I confine myself, therefore, to a few words upon some of the most prominent and most powerful.

The first hindrance is that the Church of England has been represented, and is still represented, by many of her members—Bishops, Clergy, and people—to be not so much a Church of affirmation of the truth, as of negation of error. In other words that more stress has been laid, and is laid upon, the fact that the Church of England is not Roman Catholic than that she is Catholic. It was, indeed, only natural that in the period next following upon the Reformation, when the severance had just taken place, and there was less "free handling" of the Bible and of many of the verities contained therein, and held in common by both Churches, than there has been since and is now, men's minds should be mainly directed to the grounds of the severance. But, though, so long as Rome is what she is, these may not be put out of sight, it has been a great and very weakening misfortune that the negative character of the Church of England should have in many minds obtained so large a preponderance as to have overlaid all else. Instance in the case of the Holy Eucharist. It has been tersely and truly said by one of our eminent theologians, speaking of our own case, "Dread of Transubstantiation has made the Sacrament a ceremony." Men in contending against the corporal or physical presence have forgotten "the Real Presence," in repudiating

what is false have come not to believe in what is true; and so it often happens that a member of the Church of England, going to his clergyman to ask what is the doctrine of the Church of England in respect of the Holy Eucharist, gets less than what he might in many cases make out for himself by looking carefully to Holy Scripture, the Prayer-book, and the Articles.

It is needless to enlarge, before an audience like this, upon the great weakness of the negative position, when thus insisted upon to the exclusion or disparagement of the positive. It makes men fall into all manner of vaguenesses and unrealities of thought and statement about the Church and the Ministry, and about what they believe as members of the Church, being content with this, that they are against Rome. The opposite danger which is at least as great as any danger from Rome—the danger from Puritanism or ultra-Protestantism—is put out of sight, if, indeed, it be not welcomed; and the Church is resolved into a Presbyterate and something more; into Independent Congregationalism, with the forms of Episcopacy—a position wholly foreign to all her nature and her claims. The truth itself does not suffer in the process, for this always remains one and the same; but its power over men's minds is sadly weakened in men's hands. There supervenes also that evil thing, a habit of self-congratulation and self-satisfaction, which comes of spending one's religious life chiefly in abusing other people; with a tendency to extend the antagonism between the Churches beyond its true boundaries to some verities which they hold in common.

No Church can do its work healthily and vigorously under such conditions as these. A Church which is thus represented—not at all as she represents herself—as concerned principally with negation of errors in doctrine, must always, in proportion to the effect of such misrepresentation, be weak as an instrument for retaining or winning souls.

The second principal hindrance is the position of the English Episcopate. I am speaking in this place only of the impossibility of any adequate discharge of the spiritual duties of the Episcopal office by the existing Home Episcopate; and I am speaking to those who believe that, without an Episcopate adequate to the spiritual needs of a Church, that Church must languish and fail in its work, whatever other efforts may be made to promote its efficiency.

If all our Bishops had all the powers and energies, and all the concentration of them upon the work of the Episcopate that it is possible for men to have, they could not do above a fourth part of the proper work of their dioceses. I hold that 200,000 souls is quite as many as ought to be under the supervision of one Bishop; or, to put it in another way, no diocese should be so large or so populous as to prevent the Bishop confirming every year in every parish church.

I hold, again—and the reasonableness of this at least no one will deny—first, that the work of two dioceses ought, under no circumstances, to be laid upon one Bishop; next, that a Bishop with failing health and energies ought not to be left to such casual help as he may be able to find. There are two causes of incapacity, the diocesan and the personal, both urgently demanding large augmentation of the Home Episcopate. And I am bound to add here, with all respect for the ex-Colonial Bishops, that of all ways of supplementing the deficiency at home, the way of depending upon the ex-Colonial Bishops is, under all its aspects, the worst.

The work, then, of the Home Episcopate being impossible to be done, it can be matter of no surprise that there should be no true appreciation of the Episcopate by the people at large.

It is just as if a priest had a parish so large and populous as to overtask all his energies and will, and were, nevertheless, without stated and regular assistance. On some minds this state of things acts in such a way as to supply an excuse for idleness and neglect. But in a case where this cannot be alleged, what happens? The priest cannot bring his work home to the hearts and minds of his people. In like manner, no Bishop can do this in any one of our large and unwieldy dioceses; especially if much of his time and energies—which if all were applied to the spiritual part of the charge, would not be enough—is concerned with dealing with questions of administration, which were much better left, at least in the first instance, to the subordinate officers of the diocese. The mechanism of our dioceses is in itself excellent, but its entire action is feeble because of the strain that is put upon the mainspring, and the waste of power that ensues. The Home Episcopate, then, not being brought face to face with the people in its spiritual aspect, the people do not understand, and cannot appreciate it. This is evidenced, among other things, by the difficulty, allowed on all hands, of finding money for an increase of the Episcopate. The richest people in the world, who make no difficulty in finding money for other spiritual uses, close

their hand, because their heart, to the call to help to make the chief ministry of their Church a living power—and what wonder? Those who have no adequate experience of the effects of an institution, however venerable, cannot be expected to understand the need of it; and so we have Secretaries of State writing that railroads and the penny post may be taken to supply the want of Assistant Bishops. On the other hand, we have "Anglicanus" writing to the *Times*, and confessing that railways and the penny post cannot meet the evil, and proposing that priests shall confirm instead of Bishops.

The issue of the debates this year upon Lord Lyttelton's Bill in both Houses of Parliament, with many things said and not said in the debates themselves, is greatly to be regretted for two principal reasons. One, that of the two objects of the Bill, the lesser object only, that of the creation of three new Sees, has been approved; the greater object, that of the restoration of Assistant Bishops, has been rejected; the other, that the ecclesiastical position of the Episcopate has been subordinated to the civil, and social, and financial position—the spiritual needs of the Church to what are assumed to be the exigences of her temporal condition—the essence of the Church to one of its accidents.

I call the issue a great misfortune, because it interferes at a very critical time, and, as it seems to me, upon no sound grounds, to prevent the removal of a principal hindrance to the progress of the Church of England. I regard the Bill, robbed as it is of its suffragan clauses, as not only of no value, but as rather damaging than otherwise, and I am thankful that it has failed to become law. I hope all like Bills will have a like fate. And I think that the Church has deep cause to deplore that a proposal to infuse life and vigour into the Home Episcopate by the means of Assistant Bishops to meet the crying necessities of overgrown and unmanageable dioceses—such as are *all* the English and Welsh dioceses, as well as the continually-recurring cases of sickness or other infirmity and incapacity, should not have received the hearty and unanimous support of the whole Episcopate. It is such things as this Bill as it left the House of Lords, proceeding from within the Church, that cripple and hinder her far more than any amount of assault from without.

The third principal hindrance is a thing of our own time—that unhealthy exorcism of Government, the quasi-Ministry of "Education," the Committee of Council on Education, with which, in an unhappy hour, the Church of England entered into alliance. The Church would be far stronger at this day, both as a Church and as an establishment, if she had never made herself a party to a contract ratified only to be broken. I remember being present at the debate in the House of Lords in 1840, and how the majority of 110 there was overridden by a majority of two in the House of Commons. I will not say that I had then the same confirmed and settled opinion of the thing that I have had since 1847, but I saw enough to make me forecast the issue. Since 1847 I have done what I could to expose the danger. In respect to the latest anti-Church development of the Committee of Council—being its first "ostentatious" interference with the religious character of a Church school, that which, by a curious misnomer, is called the "Conscience Clause"—I have gone into this so fully in every possible way, and upon every occasion open to me, that I will not repeat myself here. I will only say that nothing which has been, or seems likely to be, done in this matter by the present Government, has made any real difference in respect of the grievance of conscience, of which the "Conscience Clause" is the instrument.

But there is a thing of earlier growth—a part of the management of parish schools by the managers themselves—which appears to me to be also a principal hindrance, and upon which I cannot avoid touching here. I am going to say what many will not like to hear, but say it I must.

Many managers of schools admit children of Dissenting parents into their schools on week-days, and on Sundays know nothing of them, except that they go to the Dissenting Sunday-school and the meeting-house.

Under this system the parish school becomes a place of something even worse than "secular education" for all such children—to say nothing of the damage which is done in the process to the children of the Church; for what religious teaching the Dissenter's child may receive in the parish school, if he receive any, is either wholly undone on the Sunday, or, if it remain at all in the mind, is there only to produce a mixed belief—*i. e.* no "belief." Of all bad things that can be done to a child, there is nothing to compare to teaching him two religions; and in respect of the Church herself, the point I press is this—that to deal in this way with her commission to teach is not only not to promote her progress, but to detract from her authority, diminish her title to respect, and to hinder her living power.

The fourth principal hindrance is the Parliamentary position.

One hundred and eighty years ago that excellent thing toleration by law began in England. But good things became bad in men's hands. Toleration, excellent in itself, was of very doubtful origin with us, and has, as might have been expected, been turned into licence—licence again, into successful invasion of rights and privileges, however carefully these may have been supposed to be guarded and secured by Common and Statute law; and the Parliamentary struggle now is, not at all that no sect or denomination shall be subject to the Church, but that the Church shall be the servant of the sects.

No man, then, can say that the Parliamentary position is favourable to the Church, except, indeed, it may be by way of counterpoise to its own weight, as tending to correct its own mischief, and to create, under the sense of a common danger, a more united and earnest spirit, and a more uniform and concerted action, amongst Church people. In that case good will come out of the evil. Divine institutions never suffer except by the fault of those to whose care they are committed. But what is the actual position? Church people do not show that earnest and united spirit, nor are there signs of vigour and concerted action. Parliament cannot help the Church. If it stopped here it would not much matter, but Parliament will not allow the Church to help herself. Now, the Church is to Parliament what Belgium has been to Europe—it is the battle-field of Parliament. In proportion as there is less conflict in Parliament upon questions of worldly policy, the conflict upon Church questions stands out in its natural and true proportions. In this Parliament is only obeying an inexorable law of the civil, social, political, and religious condition of the English people. Out of the great movement of the sixteenth century came thoughts and purposes hostile to the Church, both in itself—that is, in its essence, and in its character as the national Church—that is, in one of its own accidents. These thoughts and purposes have gained strength steadily, and are now all but dominant in Parliament. Liberalism sprang out of Nonconformity; it centres in Nonconformity. The Parliamentary aspect is, therefore, rather that of repeated and crushing defeat, or of timid, feeble, uncertain, hesitating, and compromising defence; and for the last, the want of union among the Bishops in the House of Lords, and among the clergy out of it, is not unreasonably alleged as an excuse.

Look at the Church-rate question. Every Dissenter is to have the free use of church and churchyard, but need pay nothing to maintain either, if he does not like. The cost of maintaining for the whole community is thrown on those who do like. What a remarkable instance of civil and social justice! Now I have never been, and am not one of those who would take away the free use, but I am one of those who would retain the liability to pay for what is used in common. The proposal to do away with what is called compulsory Church-rate, and to substitute what is called voluntary Church-rate, is, under whatever form it be presented—whether by Mr. Harcastle, or Mr. Gladstone, or Mr. Hubbard, or Mr. Hope—only a proposal to abolish Church-rate under another form, less outspoken and straightforward, but the same thing.

I may be a dull and obtuse man, but I cannot comprehend what is meant by a "voluntary rate." No rate is voluntary. If it is, it is not a rate. Why do people who want to make fundamental changes in Church and State wrap up their propositions in unintelligible language, with just enough colour around it to mislead the multitude? Is the time never to return in England when a spade is called a spade? Or why, because everything in politics is become a compromise, is this discreditable feature of our time to be imported into questions of religious life? I don't know that Europe respects our politics the more for it. I don't think that Christendom will respect our religion the more for it. There is nothing which makes the soberest-minded people so much give up hope of "Church and State" as such imputation. They see the line being strained every day more and more, and they know that in the end it must break, and then good-bye to the monarchy and the other institutions of a thousand years.

Look at the proposal for an "Education-rate," reproducing all the grievance of conscience alleged to belong to the Church-rate, but without any of its justification. As abolition of Church-rate and substitution of that legislative abortion, a "voluntary-rate," is the direct road towards separation of Church and State, so is "Education-rate," permissive or compulsory, the direct road to "secular education." The same age which destroys "Church-rates" cries out for "Education-rate." I need not draw the inference.

Look at the attempt to make our old Universities no longer Church institutions, but what is called "National Institutions." The Act of Uniformity is in the way of

the invasion. The Act of Uniformity must be mutilated. Look once more at the animus of Parliament about the "Conscience Clause." Look at the Divorce Law side by side with the Church Law, and at what it exacts from the clergy side by side with the oath and duty of the clergy. I pass by some other little things.

The fifth principal hindrance is the judicial position.

It appears to be ruled by the Court of Final Appeal, for though it be denied that it is so ruled, facts make it so appear, that it is legally competent to a priest of the Church of England—denying publicly Regeneration in Holy Baptism, the Inspiration of Holy Scripture, and the Eternity of Punishment, denying any one or all of these verities,—to retain a benefice with cure of souls in the national Church. The scandal and offence is so palpable that I need not enlarge upon it—the triumph to the adversary so great that no words can picture it.

The last great hindrance to the progress of the Church of the Reformation has been her isolation. The Church of England is the Mother Church of many Churches in lands, all of them, save one, still parts of the empire of England—Churches inheriting and deriving from her all the elements of her own reformed life; not, indeed, in a precise uniformity, but, what is a better thing, in Catholic unity.

The Church of England has thus long ceased to be an island Church; and yet till now she has been an isolated Church—in unity and communion indeed with her many branches, but acting in many particulars as if she was not bound to them by the ties of a corporate life, in not seeking to take counsel with them touching interests common to all alike; but dealing with portions of a common treasure as though it was still exclusively her own to surrender or to keep.

Men's shortcomings and faults are met by God's mercies. Out of evil worked against this Church by one of her chief pastors, God has brought good. The denial of the truth of the Bible by Bishop Colenso, the natural sequel of "Essays and Reviews," has issued in a gathering together this year in London of Bishops of the Anglican Communion, taking counsel together for the common weal of the Churches. The corporate life of the Anglican Communion; the life which under God is its strength, of which neither Protestantism nor establishment is the essence, which alone can place and represent before Christendom the Mother Church, with all her branches at home and abroad, in their true position, thanks be to God for His undeserved mercies, the corporate life of the Anglican Communion is this year begun.

There have been those who should have been among the foremost to welcome the beginnings of this life with all their heart and mind, who have laboured to disparage and defeat it, their whole thoughts so absorbed in the contemplation, it would appear, of what is only an accident of the Mother Church, her establishment by law, as to be able to see nothing but either nullities or evil consequences in this first assembling together in London of the Bishops of the Anglican Communion.

These men are much to be pitied for their narrowness of thought and vision, their lack of apprehension of Catholicity, and of moral, as contrasted with legal, power. They are much to be pitied; but they have worked, and will work, in vain. They will not be able to persuade men either of nullity or of danger, or to show that loyalty to the Church of England as by law established is, in any sense, incompatible with loyalty to the Anglican Communion.

The Synod has assembled, and has adjourned to receive the report of committee. Some of us, perhaps not a few, will be disappointed at the issue in one principal particular. For my part, while I do not conceal my disappointment, I am thankful to God for so much as it has seemed good to Him to give us of His undeserved mercies; and while I regret some things, I rejoice more than I regret, and take courage and see before us the prospect of unity amongst ourselves, such as I had never hoped to live to see, and of the manifestation of the great Anglican Communion in the face of Christendom, which a year ago was, I think, beyond the dream of the most sanguine of the sons of the Church of England. Let us be patient and wait upon God.

These have been, and are, as I believe, the principal hindrances to the progress of the Church of England. In respect of such of them as arise directly out of the connexion of "Church and State," no doubt danger is imminent, and drawing nearer every day; while the operation of the others is more slow and subtle, but not less sure. And yet, if Churchmen will bear and forbear, if they cannot unite; if they will not "bite and devour one another;" if they will remember a little that every thing which is not sober and chastened in religion is the natural reaction from former excess or defect; if they will look not to a barren uniformity, but to a prolific unity it may still be reserved to the Church and people by the mercies of God to solve the great problem of our time as we all pray it may be solved—a national Church *in*



its Master's work, if not without hindrance from within or from without, for this may not be; but still doing its work to the saving of souls freely in a free people.

CANON SEYMOUR.—I take it for granted that the subject before us is intended to apply to the over-populous dioceses of England and not to such as Chichester, Salisbury, Hereford, and others which have a comparatively small population. Those dioceses are obviously in a different position to Chester, Manchester, Ripon, Durham, Lichfield, and I may add Rochester, since its recent addition of 300,000 souls, and others. I call the populations of those dioceses which have outgrown the ancient provisions of the Church, the home colonies of England, because they are the growth not of a natural increase from within, but of immigration from without. The Church has been trying for the last thirty years to lay hold on these vast populations, and the success which has attended her efforts, though great, is, I believe, far below what many imagine. I attribute that result to two things, which I will briefly state at once—viz., the want of an increase in the Episcopate, and the absence of Diocesan Synods. (Cheers.) I will take the example of London. In London we have, without doubt, a fair representation of the Christian piety and zeal of the Church: we have also most certainly a full representation of our national wealth. And for many years that diocese was presided over by a Bishop second to none, Bishop Blomfield. (Cheers.) That admirable prelate set on foot a scheme to build fifty churches, but he consecrated 100 churches, and what was the result? The arrears of spiritual destitution were greater than when he began: for in a Charge which he delivered in 1854 he stated that there were 640,000 persons still unprovided with the means of attending divine worship by any religious body whatever. Ten years later the present Bishop of London set on foot a great movement, upon which we all wish God's blessing, for enlarging the means of grace in his diocese; and what did he say in one of his addresses on the subject? His lordship said that after making every allowance, not only for the Church but for every other religious body, there yet remained one million of persons unprovided with the means of public worship. I believe that a heavier censure upon a portion of God's Church never was uttered by a Christian Bishop; one million of souls in a single diocese unprovided with the means of Christian worship! There is the commentary on our present system: no more Bishops, no united counsels, no Diocesan Synods. (Cheers.) If it were now to be put to the vote here, "What is the one thing above all others the most needed?" the reply, I doubt not, would be almost unanimously, "More Bishops." (Cheers.) Is it not, then, too bad for the Parliament of England, while recognising the want of more Bishops, to say, as it did last session, that not a single additional Bishop shall be created, except on terms which it is impossible for the Church to comply with? (Cheers.) This important subject has been debated in Parliament on principles more secular than religious—more with regard to the external dignity of Bishops than the needs of the Church of Christ. While, however, I would not wish to see the income of the social position of a single Bishop diminished—for I believe no incomes are better spent—(cheers.)—I would ask what harm could arise if the number of Bishops were increased, even if they could not all have the same salaries? (Cheers.) Has any harm followed the increase of parish priests, although we could not give to all of them ancient glebes and sufficient endowments? (Cheers.) Suppose Dr. Gray or Dr. Alwyn, or the Bishops of Illinois or Tennessee, were Bishops of England, would the Church be endangered because we would not give them each 4,000*l.* a year? (Cheers.) I know it is said we might multiply the officers of the Church who have power to confirm; and I agree with the Archdeacon of Taunton, that every parish should see the Bishop of the diocese, if not every year, every two or three years; but it is not a question of Confirmations merely. (Cheers.) It is a question whether the masses all have the means of worshipping God at all and of learning the faith of Christ. What we want is the frequent presence of our Bishop dwelling amongst us, to organise and enforce schemes for the progress of the Church in a way that none but a Bishop can do. (Cheers.) I pass on to the want of Diocesan Synods; and I doubt not, if I could put that also to the vote as the second need of the Church, every hand would be lifted up. (Cheers.) I say this, not as my own idea, for the Lower House of the Convocation of this province has, with almost unanimous voice, prayed their lordships the Upper House to grant the clergy and laity the opportunity of meeting their shops in Diocesan Synods. I believe the benefits that would flow from it would be more than can be estimated. (Cheers.)

THE EARL OF HARROWBY.—It is sometimes astonishing to us laymen to see how the clergy differ amongst themselves as to the greatest wants of the Church; and I must say, from what has just passed, the prospects of an increase in the Episcopate are not very encouraging. Archdeacon Denison was glad that the bill of my noble friend,

Lord Lyttelton, had not succeeded; while, on the other hand, the last speaker told us that it was the greatest scandal upon the Legislature that they had not carried it into effect. Which are unhappy laymen to believe? (Laughter and cries of "Both!") I do not know how that is to be done, but I will venture to say that Parliament has been rather hardly dealt with, for a state of mind is attributed to it in reference to the Church which is far from being the truth. Look at the state of the Church at the present moment, and remember what it was thirty or forty years ago, and you will find that during that time Parliament has hardly rejected a single measure for the good of the Church, and passed many good ones. (Cries of "Oh, oh!") "Oh" is no answer to the statement, and those who cry "Oh" had better say what good measure has been rejected by Parliament which the Church has pressed upon it. With regard to Lord Lyttelton's bill for the increase of the Episcopate, how did it fall! The Bishops opposed it, and the Bishops rejected it. (Cheers.) They rejected it upon two grounds; one was that the funds of the Ecclesiastical Commissioners were not to be employed for the support of the new Bishops, and the other was that the new Bishops were not of necessity to sit in Parliament. Were those grounds upon which the Church would say now that the Bishops were justified in rejecting the measure! (Loud cries of "No, no.") Had the Bishops no faith in the Church? (Cheers.) Had they no confidence in the liberality of those people who were crying out that the great want of the times was more Bishops, but they must draw upon the miserable revenues of the Ecclesiastical Commissioners, who are every day called upon to supply most pressing wants, and who at the present moment contribute more to the Episcopate than they receive from Episcopal funds? (Cheers.) But do the clergy believe an increase of the Episcopate to be the first and principal want of the Church? I do not believe it; and until I see clergymen more obedient to their superiors—(loud cheers)—until I see them paying greater attention to the united opinions of the Episcopal Bench upon certain practices—I doubt whether an increase in number of Bishops would increase the authority of that Bench. (Cheers.) I believe that one of the greatest hindrances to the progress of the Church has been the want of sympathy on the part of the clergy towards the laity, and their unwillingness to admit the laity as a portion of the Church system. (Cheers.) I am no Presbyterian. I respect most cordially the distinctive principles of my own Church, but we might safely borrow a leaf from the Presbyterian book in that respect. Among that body, laymen hold distinct and recognised offices. The elders assist the clergy in temporal and even spiritual matters, and though I would not introduce the term "elder" in the Church of England, I would enlarge the number of churchwardens or sidesmen, or whatever else they might be called, and I would have them set to work to assist the clergy. This would give the clergy more time to attend to their own particular duties, and the neglect of the growing population, for fear of raising a prejudice, the greatest hindrance to Church progress, would cease. (Cheers.) As it is, a large proportion of the population—some say one-half, but that I think an exaggeration—grow up in indifference to or hostility to or separation from the Church, and then people turn round and express surprise that the extension of the Church is hindered. After working without the co-operation of the people, and with the positive hostility of a portion, then when that hostility is beginning to tell, the clergy suddenly wake up from their slumber and talk of an increase of the Episcopate and Diocesan Synods being the great remedy for the evil! (Laughter.) I do not say that an increase in the Episcopate is not desirable, for I have always supported it, and I have no great objection to see Diocesan Synods held if under proper regulations, but it would be an experiment, and requires mature consideration. What is necessary is that the country should be properly taught their own religion. That is the way to reclaim the masses of the people, and not the introduction of processions and banners. (Great cheering.) Do not suppose you are going to convert men's minds by appeals to the senses, to the neglect of argument. (Cheers.) Do not lower religion to the ignorance of the illiterate, but let reclamation be effected by instructing them in the highest requirements of a pure faith. (Loud cheers.) Do not have recourse to the emblems and symbols of the middle ages, which were suited to a time when only the clergy could either read or write, but rather cherish the apostolic ordinance of preaching—(cheers)—for whatever may be said against sermons, this I will declare on my own behalf, that I never heard a sermon in my life from which it was not entirely my own fault if I did not carry away something valuable. (Loud cheers.) It is, however, remarkable that we hear more about the badness and dulness of sermons from the clergy than from the laity. (Cheers.) A man cannot go on for twenty years and always preach good sermons—we cannot expect moving eloquence every Sunday in the year—it is not in the market and cannot be had. People ought not to go to church for it; but rather to

eminded of their duty. They do not as a rule go with "itching ears," but from sire to carry home with them some good thought or sentiment which may cheer n through the week, or some good advice which may help them to resist tempta- . (Loud cheers.)

ORD LYTTELTON.—A famous writer in the last century, Horace Walpole, was used of being a great sinecurist. He replied that he held three sinecures; it was e true, and he was quite useles, but not more so than Archdeacons or cuntry tlemen. I knew an able clergyman who told me he had been all his life trying to l out what an Archdeacon had to do—(a laugh)—and there is the well-known y of the man who said that after a long inquiry he had found out that an Arch- con is a man who performs archidiaconal duties. (Great laughter.) I must say, rever, with reference to my excellent friend the Archdeacon of Taunton, I am not sified with any of these definitions. It seems to me that the Archdeacon of onton has one great function of his own, which is, to say "No" on every occasion l in every variety of form and phrase. (Cheers and laughter.) During this Con- as, in the performance of this function, he has twice done me the favour of eating up, and yesterday he made a substantial meal of my reverend brother. (A laugh.) ave another brother, who is not at all reverend, and I told the Archdeacon that if would eat him too, he would dispose of the whole fraternity. (Great laughter and ers.) On this, the third occasion, I am glad to find that although he has eaten up t unfortunate bill of mine, he has treated me with great consideration. I should have risen, therefore, except to explain with a little more clearness the way in ich my bill was left by Parliament. It is true that it was thrown out substantially the Bishops, but the last shape in which it came before them was very different n the shape in which it was brought in. Although I should have been glad if the had passed, even in its later shape, I admit that it was greatly reduced in value. e real reason why the bill was lost, however, was an irreconcilable difference een the two Houses of Parliament as to its main provision. Archdeacon Denison e not agree with the creation of three new bishoprics—he says he does not know re they were, but he knows perfectly well. (Cheers.) One of them was in his i neighbourhood, and perhaps he did not like the idea of another Bishop being ight so close to him. (A laugh.) It is true that I should have been glad to have those three bishoprics, but I never supposed that the matter would have been left e. I wanted to establish an elasticity of power with respect to the gradual nsion of the Episcopate. (Cheers.) No objection was made to this in the House ords; but the principle of giving a rotation of seats in that house to the new ops was objected to by both houses, and that was one rock on which the bill was ked. The principle of Suffragans was, however, the most valuable and the most ly applied part of the bill; and I wish to urge upon this Congress and Churchmen rally to turn their attention to the best mode of applying the ancient principle uffragan or Coadjutor Bishops. One mode has been suggested by Lord A. Hervey, of the Archdeacons of the Diocese of Ely, that the Bishops should have the right onfer Episcopal powers upon Archdeacons. I do not wish to bind myself to that ny other such plan, but I draw attention to it as a consideration of great import- ) in the general discussion of the question of an increased Episcopate. After so y failures, I do not feel disposed myself to introduce another bill into Parliament he subject; but if some one in the Lower House, Sir Roundell Palmer or any r able Churchman, will introduce a measure, I shall be very glad if it passes the er House to take charge of it in the House of Lords. (Loud cheers.)

he Rev. H. B. TRISTRAM—My lord, this, I believe is called "the Black Country," here is another black country, that of Durham, from which I come, and which in y respects may well be considered on an equality with Staffordshire, with respect r difficulties and hindrances. At the same time we have not allowed the popu- n to increase so hopelessly out of proportion to the Church's means as was the n Staffordshire during the last century. The fact of the formation of twenty- t new ecclesiastical districts in the Diocese of Durham within the past year tells ething on behalf of Church progress amongst us. (Cheers.) Yet there are hin- ces to Church progress among this class. The fact that there are such is oubted; the causes I consider to be threefold—first, in the circumstances of the ; secondly, in those we wish to influence; and lastly, in ourselves. The fact I illustrate by a remark made to me after my maiden effort at addressing an ience of pitmen on their pay-day at the pit's mouth. An old Primitive Methodist l preacher observed, "Yes, it is all very true and the gospel that ye say, and ye do well with the banksman, but ye cannot work the lower seam like us." (Cheers) s is the great point—how to work the lower seam? (Cheers.) The Archdeacon

of Taunton has complained of long sermons as obstacles to Church progress. We have had the increase of the Episcopate, Diocesan Synods, and other recipes put forward. With all deference to the Archdeacon, I believe the impatience of long sermons comes not from the lower classes, but from the upper strata exclusively—from those who go to Church in obedience to custom, and have neither desire nor appetite for spiritual food. St. Paul tells us something of what it has pleased God to do "by the foolishness of preaching," and St. Paul preached sermons considerably longer than the Archdeacon's model ten minutes. (A laugh.) But then it must be *preaching*, not *reading* a sermon. We want the simplicity without the vulgarity of the Primitive Methodists. (Cheers.) Our clergy must be preachers, not preaching-machines. We want plain words. We want a more distinct setting forth of Christ and His work, as the burden of our sermons. It was by preaching Christ in plain words that the Wesleyans drew their flocks from us, and it is only by the same means that we can reclaim those we have lost. (Cheers.) I was much struck by a casual remark of my own Diocesan in speaking of a clergyman, "He *read* his sermon in the morning and he *preached* in the evening." That is all the difference. (Cheers.) One obstacle which we feel much is the constant and steady influx from the country districts to the towns, when we lose much of the personal individual contact so important for our hold on our flocks. It is true that the town clergyman has the great advantage of being able to work upon classes. He can draw young men more easily by societies and classes, as the central nucleus draws atoms to itself by the law of attraction and gravitation. In some respects it is easier to act upon masses than on individuals, as a crowd can be swayed; but to convince the man, to save his soul, there must be the individual contact, the practical intercourse; you must come to him *man to man*; and to save a soul is much more than to turn a Dissenter into a Churchman. (Cheers.) The obstacles in those we wish to influence are, I conceive, twofold. There is ignorance—I do not mean deficiency of what is called secular education, but total ignorance of Church principles, of the meaning of the Church Catechism, of that branch of politics which pertains to the relation of Church and State, and especially to the question of endowments. Here, while the Liberation Society and its lecturers are sowing their false and malignant slanders broadcast over the country, and are acting on the theory that if they cast dirt enough some of it will stick, we are doing nothing to counteract them controversially. It is true that wherever the clergy are sufficiently numerous to be known by their works, the slanderers are confuted by their lips. Nothing perhaps has more removed prejudice in my own diocese than the frequent confirmations, and especially the Sunday confirmations—(cheers)—introduced by our beloved Diocesan. Another obstacle in those we wish to influence is the growing contempt for authority against which we have to struggle, arising from the inefficient exercise of authority at home. When the girl of fifteen, the regular attendant at the confirmation classes in the spring, is allowed and encouraged by her parents to go unattended and alone to the dancing-school in the autumn, held too often at a public-house—when the wages of lads are so high that a boy of thirteen years' old can almost stop the supplies—when a shy child is a curiosity so rare as to deserve a place in a museum—these to submit themselves to their spiritual pastors is a thing unheard of! How shall they learn to obey them that have the rule over them and watch for their souls? May I, lastly, be permitted, speaking in all humility, to suggest some of the obstacles to Church progress in ourselves? Have we not too much regard to outward show, with a view of attracting the lighter feelings of our people, not paying corresponding attention to strength, to durability, to qualities which will *wear well*? Is there as much care over our spiritual work as on our ecclesiastical scaffolding? Again, we want *adaptability*—not any moulding or remoulding of our faith. It is not to the soul, but to the intellect that adaptation is needed—adaptation to the wants, the manners, the feelings of the people. The soul has for all ages the same wants, but the intellect offers hindrances varying in various times. We must in an intellectual age make our intellect respected before we can hope to be received as teachers by those that are *without*. (Cheers.) Again, we want *adaptability in manner*. There is such a thing as waste of steam-power, not only from external friction, but from the stiffness of the machinery. We need the use of "the oiled feather." Let not the laity have to retort upon us, "Ye are not straitened in us, ye are straitened in yourselves,"—straitened in intellect; straitened in science; straitened in love; straitened in work; straitened in *prayer*. For the treasure we would regain by Church progress is the sheep of Christ which He bought with His death, and for whom He shed His blood. (Cheers.)

VISCOUNT SANDON—I have not attended the preceding Church Congresses, so that I do not quite know what is the position which a speaker is expected to assume

our platform. Is he expected to say only what he thinks will suit the opinions of the majority of those he addresses, or is he to say honestly what he believes to be true?—that he thinks himself, or what will please his audience? (Cries of "What you think yourself.") Very well, then. I will freely remark upon what I believe to be some most important hindrances to Church progress. Now, if we consider for a moment this part of the world only, it is impossible, for a Staffordshire resident like myself, not to be aware that this platform has not contained, and that these discussions have not been aided by the speeches of a large class of laymen whom we see taking the lead at the ordinary business meetings which abound in this our populous and active county of Stafford. They are devoted Churchmen in their own homes and neighbourhoods, and perform all the highest duties of Churchmen; and I ask what is the reason there are so few of these Staffordshire laymen here? And, if I look around your crowded platform, do I not find instead that the laymen for the most part are those friends whose faces I principally know in London society, and who habitually attend such meetings as these in London? Is not this a sign of the existence of some great hindrance to Church progress in this county? (Cheers.) And are not the same signs to be found in every part of England? Now, I will mention two hindrances from which I believe to a large extent springs the indifferentism of the great moderate party in the Established Church, of the men who in all ranks of life carry on the complicated machine of self-government in England, to Church gatherings and Church progress. The first I believe to be the position of the clergy individually with regard to their own parishes. I believe that what you really want to get rid of is the autocratic position of the parish clergyman. (Cheers.) The congregation ought to have the power of choosing a body of men from among themselves who should be the clergyman's advisers, and without whose consent changes in the mode of conducting public worship should be out of the question, and who should officially share with him in the management of the schools and in the administration of parish funds. (Cheers.) But a large subject comes next. I believe that the second great hindrance to church extension is the impression that widely prevails, and I think not without cause, that not only among the High Church clergy, but also among the clergy generally, there is a strong growth of what I may broadly call a priestly feeling. (Cheers and interruption.) I know I am touching dangerous ground. ("No, no," "Go on.") I wish to say what I believe is really the evil in this matter. (Cheers.) During the last ten years every one must have observed more and more, even among clergymen of the Evangelical and moderate party, a steady, quiet, and stealthy growth—though without the least guile or sinister intention—of the feeling that the clergy are of a priestly order. (Cheers.) Now, what do we mean by the priestly feeling—the priestly idea? I use the word in the common sense in which it is used in English literature. It is the feeling, it is the idea, which, as it has been seen in all countries and in all ages, is sure to grow up among the religious teachers of a people when they exaggerate the inherent virtues of their office, and thence naturally endeavour to secure for themselves supreme power and control. ("No, no," and cheers.) This is what I understand by the priestly idea in the ordinary English sense of the word. (Cheers.) And what do you suppose it leads to? And why is there any objection to it in this country of England? We believe that that feeling is the parent of great and serious evils. (Loud cheers.) We believe that it leads to the decline and gradual extinction of learning among the clergy. ("No, no.") I am giving you my own opinion, and I know that it runs counter to the opinions of many of those who spoke this morning. We believe it leads to the inordinate multiplication and the burdensome infliction of rites and ceremonies. (Cheers.) We believe that, when the temporal power will assist, it leads to the extermination of all who differ from the priestly body. (Renewed cheers, and loud expressions of dissent and dissatisfaction.) We believe it leads to the doling out of portions only from the Sacred Books, in opposition to the principle of throwing them all open to the gaze of the whole people. (Cheers and hisses.) We believe that the priestly idea leads to the establishment of another master in every household, by every hearth, in the place of the husband and the father. (Prolonged interruption, cheers, and cries of "No, no," and "Shame.") We believe—and history shows us in all creeds, in all times, and in all countries the same thing—that this priestly feeling ends, lastly, in raising up and establishing a man, artificial barrier between man and his God. (Renewed excitement.) Those are my opinions, and I have your leave to express them. (Cheers.) Let me remind you that ever since the art of printing resulted in the distribution of books throughout the country—ever since knowledge ceased to be the exclusive possession of the clergy—there has been no faltering in the determination of the people not to have a priestly rule in England. (Cheers, confusion, and cries of "Time.") Can you for a moment imagine that a nation fond of antiquity, attached to venerable institutions, and dis-

liking sudden changes in the established order of things, would have made that great break with the past at the time of the Reformation, unless they had been under the influence of strong feelings against the domination of a priestly caste? (Cheers.) Can you imagine that a nation whose hatred of foreigners has been one of the most frequent reproaches, would have consented to receive William of Orange into England as its king, unless this determination to have no priestly rule had been ineradicable? ("No, no.") I say these things with very great regret, when I know how many clergy-men there are before me. I have spent my life under the influence of the clergy. I love them, I love Oxford, I love my Church; but I am convinced that unless it is made clear to the mass of the laity by the clergy—than whom a nobler, more admirable, or more learned body does not exist—(loud cheers)—that priestly rule is not aimed at, the Church will soon cease to be the Established Church, and ceasing to be established it will cease to be the National Church, do you think you will be able to keep unhallowed hands from the Church's endowments, which now flow through so many channels for the good of the people of this country? (Loud cheering.) Let the clergy, however, frankly abandon this illusive dream: let them be content with the less ambitious, but truer and more endearing position in their parishes, of the clergyman, the minister, the pastor, the teacher, the friend of all,—and it is my firm conviction, drawn from some experience of the present disposition of our town populations, both in London and in the manufacturing districts, that there is now scarcely any limit to which their influence for good over this country may not be extended; and that the Church of England will long remain the established representative of the national faith in this land, and the source of infinite blessings to the whole people.

The Rev. A. H. MACKONCHIE (of St. Alban's, Holborn).—Church progress, it is almost obvious to say, means the progress of the Truth of Christ. If then we will remove the hindrances to Church progress, we must see that we hold that truth in its integrity. It seems the more natural to take up this point in the subject, because it was the one with which the Congress opened. The very opening sermon laid it before us. We were told that the Truth was like a many-sided cube, or like the vast mansion of some great nobleman, presenting different aspects, as viewed from different points. But what I would ask is this, would such a nobleman be contented to possess only the front wall of his house, and leave the rest to be owned by others? Yet, I see not how anything short of this is to be the case with the truth of Christ, if it be dealt with as has been suggested. (Cheers.) We were told of two sides of the truth, Catholic and Protestant, or—as I would rather say, objective and subjective—for I hate to hear that word Catholic opposed to any phase of truth of which each of two great sections of the Church holds one. (Cheers.) But, then, what becomes of the truth? According to such a theory, no man has the truth, no man can advance the truth, therefore there can be no Church progress. Your cube is cut in slices, your noble mansion is let out in tenements. (Cheers.) Surely, then, one of the chief hindrances to Church progress is this very theory of the divisibility of the truth. Each lays hold of a part, clings tenaciously to his own part, is jealous, not for the truth, but for his own part, and regards all the rest of the truth as opposed to the part which he has, as it were, appropriated to himself. Hence there is no Church progress, because there is no pushing forward the truth as a whole. Now, the great idea of Catholicity is the exact opposite of all this. It takes in at one view all sides of the cube. It contemplates the truth, proposed to it as an objective fact, not by the means of any mere faculty of human intellect, but by the subjective faith infused into it from above; which faith is itself a divine gift and endowed by God with that manifold power whereby truths seemingly most contradictory are all alike fully and firmly accepted. The sacramentalist, for example, is no Catholic, unless, with his sacramentalism, he accepts in equal fulness such doctrines as the sovereign freedom of God's will—the no less sovereign freedom of His grace, which is the action of that will on us. (Cheers.) To be a true Catholic, he must own this grace as the fountain of all which is good in himself, and the source whence has come the gift of the Redeemer, through whose merits alone he hopes for salvation: he must recognise the subjective power of faith itself as a gift infused by the free grace of God, as the hand of the soul, the only faculty whereby he can lay hold on the great hope set before him. It is because he believes all this as the foundation, that he is able, by Divine grace and revelation, to build upon it the superstructure of a sacramental system. (Loud cheers.) To take one instance. The Bible is no less the Bible because I receive it from the Church. Because I believe that God has made His Church the outward witness to the fact that that Book is really His word, instead of regarding it as such, for no assignable reason but that I learned to think it so in childhood, or that it is always said to be so—is it therefore the less to me the voice

my Lord from heaven, my Guide, my Comforter, my Counsellor, my Joy? (Loud cheers.) No doubt there will always be parties in the Church, because there will always be different casts of thought. One man will always be found to give more prominence to one side of the truth and another to another—nay, the same man may at different times seem to change his view of Divine truth, according as the wants of those to whom he ministers call forth this or that side of the truth with special distinctness—but unless each one does hold both sides, may all sides of the truth fully and distinctly, he does not hold, and therefore cannot be striving to advance the truth—he cannot be working in the cause of Church progress. (Cheers.) Surely, then, here is a radical hindrance to be got rid of. Surely we have to draw together not by that comprehension of which we hear so much—agreeing to differ—but by getting rid of differences in order to agree. Each has his positive, “I believe.” As far as this goes he is most likely right. But then he has his “I don’t believe,” and his “You don’t believe;” and in these he is more commonly wrong. (Cheers.) This is no age of credulity. There is small danger of our believing too much. If men would try to add to the positive in their own creed what is positive in that of their brethren, instead of anathematizing it, they would not only get nearer together, but nearer to the truth. (Cheers.) I must now content myself with only a few words on one more hindrance to Church progress—the want of clerical training. Every other profession has it. A man leaves the university to enter at the bar, to practice medicine, or to go into the army. In either case he has his special professional training, more or less: but for the priesthood often none, except his first curacy. And yet there are few callings, if any, to which men are expected to bring more varied qualifications than to the clerical. It is true that the last few years have seen here and there Diocesan Colleges, and that these have made a change which appears wonderful when we contrast it with what once was. But what, after all, can one, or even two years at a training college do to fit a man for the varied duties which he is expected to discharge. Things are not now as they were when different priests took different departments, as now different physicians or lawyers addict themselves to different departments of their profession. In these days a priest must, if he is to do all that he will be called upon to do, be a sound master of theology, dogmatic, casuistic, and ascetic; he will continually find himself trying to do that for which he is absolutely unfitted. Then, too, spiritually—his life, if he be a working man, is spent in caring for the souls of others, but who is to care for him. Here and there one succeeds with more or less of difficulty in joining a retreat for some few days once in the year, or in obtaining some like means of spiritual refreshment: but, for the most part, year after year of a hard and spiritually dissipating life goes by, with no such regular means for self-edification. (Cheers.) A fuller grasp by means of divine faith of the whole truth of God; a better provision for clerical training, and also for the advancement of the spiritual life in the clergy, I conceive these to be three great steps towards removing the hindrances in the way of Church progress. (Loud cheers.)

The Rev. SIR LOVELACE STAMER, BART. (Stoke-upon-Trent)—The noble lord has charged the clergy with attempting to establish themselves as a priestly class. I entirely deny the truth of that statement. (Cheers.) On the contrary, our chief desire is to establish ourselves in the affections of our people. (Cheers.) Every hard-working clergyman, next to his duty to his Master, makes that his chief object, and I trust that such a statement will not go forth as endorsed by the opinions of the members of this Congress. (Cheers.) And now I will take leave to state what I take to be the great hindrance to Church progress, whether in town or country. No other hindrance equals in magnitude the public-house system and the drinking habits of our people. The evils of drunkenness have been proclaimed from the bench, from the pulpit, from committees of both Houses of Parliament, and are visible, only too palpably, on every side; and therefore I need say nothing in support of my proposition. Every clergyman knows how he is hindered with respect to the young—and how one and another of his most promising young men are seduced away from him and the Church by the public-house. The best remedy I am aware of is the establishment of archiepiscopal temperance societies—(cheers)—to which great assistance is given by the countenance and example of the clergyman; and I am glad to say that many hundreds of my brethren now give an active support to movements of this kind. (Cheers.) I confess, for my own part, that I ministered for nine years in a populous parish without even touching the fringe of this great evil until I joined the temperance movement; and I ask the clergy present to lay it to their own hearts whether they ought not to give every reasonable support to efforts of that kind in their parishes. (Cheers.) When we do get people to leave off the habit of drinking, we then remove the greatest obstacle to the working classes attending our Church

services. If the question had been put to that vast meeting of working men held last night in this place, as to what kept them away from the house of God, I am convinced that the majority would have admitted that the great plague-spot—that which hindered them most—was their habitual attendance at the public-house. (Cheers.)

The Rev. W. BAIRD (Dymock) thought the best way of dealing with the vast masses of the population which were spiritually starving, and who until their hearts are changed could never be brought within the walls of our churches, would be to organize a band of home missionaries, who would go forth with an open Bible and the gospel message of love. He would, however, have the movement associated with no party, but as broad as the Church of England herself, and acting in full submission to those placed over them as their ecclesiastical heads. He prayed that Churchmen would lay this matter to heart, and that we should soon see a devoted body of men doing the work of evangelisation by means of an Order of Evangelists. (Cheers.)

The Rev. W. J. BROMWELL (Cambridge) said:—My lord, omitting many hindrances to the progress of the Church from various causes, as for instance the dwellings of the poor and habits of intemperance, I wish to call attention to one class of hindrances—those connected with the clergy. First, there is the lack of clergy discipline. If a minister of the Church of England be conscientious, he works hard to fulfil to the utmost the obligation of his ordination vow; but if he be negligent, if he confine himself to two services on Sunday, to baptizing the children that are brought to him, to visiting the sick who send for him, to performing the Marriage Service for those who apply to him, and to reading the Burial Service over the dead, I believe, and in this belief I am confirmed by the opinion of a Bishop who regretted the difficulty, that it is almost impossible to enforce diligence in place of perfunctory discharge of duty. Such being the case, it is of the utmost importance that our clergy should be fully taught and fully recognise what their duties are. To this end an efficient training is indispensable. But this we do not find to exist. Romanists have their seminaries in which special training in theology is given, where the candidates are taught both how to write and how to speak. At Malines and in other Continental seminaries such training is sedulously pursued. Moreover, the Dissenters on their part are peculiarly careful of the preaching qualifications of their ministers. To remedy our defects we may suggest, first, a requirement at the Bishop's examination, that candidates for Holy Orders shall be able to read well—(cheers)—and to preach at least clearly and intelligibly; secondly, a more special training in connexion with the Divinity Professors in the Universities, to which might be added some experience of parochial work in parishes of the University town and neighbourhood. (Cheers.) Let me mention by the way, although such a hint might have been more appropriate when the best means of bringing Nonconformists into union with the Church was discussed, that it might possibly facilitate the admission of Nonconformist ministers who wish to enter into Holy Orders in the Church of England, if Scholarships were founded at the Universities or at theological colleges to aid in maintaining deserving candidates during the last two years' silence that is imposed before they are allowed to become deacons amongst ourselves. (Cheers.) Another hindrance arises from the mismanagement of parishes, owing to the inexperience or the crotchettiness of the clergy. With the most sincere wish to serve to the glory of God and the good of souls that exist in the majority of our clergy, the most grievous mistakes are often committed. When Augustine met the British Bishops to consult on the evangelisation of the Anglo-Saxons, the hermit with whom these Bishops took counsel recommended them to accept his offers if he were humble, otherwise no. Augustine's rising or sitting at their approach was to be the sign of humility or pride. We know the result. In like manner if a pastor, in visiting a poor man's house, kept his hat on his head, intrude at dinner-time, or whilst the mother is washing, he creates a feeling of prejudice against himself which tends to hinder the acceptance of his counsels. (Cheers.) Again, if the clergyman will insist upon matters of minor importance, things which he values highly himself but yet admits to be non-essential, and disregard the feelings, the prejudices, if you will, of the laity, he does not follow the example of that mighty evangelist who became all things to all men that he might by all means save some. We must remember, too, that the laity are an integral part of the Church of England—(cheers)—recognised as having a right to be heard in matters which closely affect their faith and practice. It was only the other day that I received a pastoral letter from my Diocesan, in which after expressing himself in favour of the weekly Offertory, he made the proviso, "Let the feelings of the laity be studiously regarded, for in these matters they have a *right* to be consulted." (Cheers.)



The speaker was proceeding to the hindrances arising from the imprudence of the clergy in contracting debt and reckless marriage, when the bell rang.

The Rev. M. W. MAYOW, (St. Mary's, West Brompton) said:—A hundred things press themselves upon me as important to be said, but the very few minutes at my disposal leave me scarcely a choice as to what I must first turn to. I feel that something ought to be said in reference to the remarks of Lord Sandon, and in vindication of the character and position of our clergy and Bishops as priests in the Church of God.

Mr. W. EDWYN SHIPTON here arose in the body of the meeting, and, standing upon a bench, said:—My lord, I protest against these statements being made in the absence of Lord Sandon. ("Oh, oh!" and confusion.)

The CHAIRMAN.—According to the rules of the Congress, Lord Sandon, even if present, would have no right of reply. The speaker is therefore not out of order.

Mr. MAYOW continued—I trust the meeting will believe that I am as much grieved as any man that Lord Sandon has gone away. Nay, I will say more; I think that he ought not to have gone away—(cheers)—but I cannot feel on that account that his remarks are to be left without comment or reply. And I say that, whatever may be Lord Sandon's opinion, the Church of England herself claims for her clergy that they are priests of God. Observe, I do not say they are to bear an autocratic priestly rule, or to exercise priestcraft; but it is a total misapprehension of the position and teaching of the Church of England to deny that she has a priesthood. (Cheers.) I turn to the proof. I say, look at her Ordinal, and you will find that when the Bishop ordains a priest he thus gives him his commission. He says, "Receive the Holy Ghost for the office and work of a priest in the Church of God now committed unto thee by the imposition of our hands. Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained. And be thou a faithful dispenser of the word of God and of His holy sacraments; in the name of the Father, and of the Son, and of the Holy Ghost." I do not argue the question whether the Church ought so to speak. Time will not allow me. But I say she does so speak, and so declare her mind. And if any ask, what is this work of a priest here mentioned, I say turn to another place, turn to the office for the Visitation of the Sick, and there see what it is. I do not say that what we find there shows all his work; but I think it shows enough to prove she must consider him whom she so directs to be a priest in the true and strict sense of the word. In the Visitation Office we find this rubric—"Here shall the sick person be moved to make a special confession of his sins if he feel his conscience troubled with any weighty matter. After which confession, the priest shall absolve him (if he humbly and heartily desire it) after this sort." I almost shrink from going on with the solemn words which follow, but yet it is necessary! "Our Lord Jesus Christ, who hath left power to His Church to absolve all sinners who truly repent and believe in Him, of His great mercy forgive thee thine offences; and by His authority committed to me I absolve thee from all thy sins, in the name of the Father, and of the Son, and of the Holy Ghost. Amen." I instance this to show that the Church of England most assuredly considers herself to make priests, and to send them forth to exercise the priestly office. It is not possible to conceive her putting such words into her most solemn services if she meant otherwise. We are, therefore, to use and exercise our priesthood, no doubt, with all judgment and discretion, and under the deepest sense of our responsibility, but never repudiating or denying it. If we do so, we shall deserve all the contumely and contempt which, I am certain, will be heaped upon us. I do not complain that Lord Sandon has his own opinion. I do not complain that he expresses it. But I do say the Church has a right to be heard on the other side by her own voice in her formularies and—

The CHAIRMAN (interrupting)—The subject before the Congress is, "Hindrances to Church Progress."

Mr. MAYOW—Perhaps what I have said may be sufficient upon this special topic, on which I may observe that I should not have entered at all but in reply to the remarks of Lord Sandon, which, I thought, as totally misrepresenting the position and doctrine of the Church of England, ought not to go forth to the world without contradiction. (Cheers.) In the minute which remains to me, I will merely ask leave to add a word generally upon the spirit of infidelity which has been often alluded to in these discussions, and I will ask to put before you what I wish to say in a sentence or two from perhaps the profoundest thinker who has ever arisen in the Church of England. Bishop Butler is not afraid to concede its full province to human reason so that only we use the proper safeguards against its abuse. He says, if I remember rightly (for I have not had opportunity to refer to the passages)—"Let reason be

kept to, and if anything in the Scripture can be shown to be really contrary to it, in the name of God, let the Scripture be given up." He says this, but he adds—"But let not such poor weak creatures as we are go on objecting against the parts of an infinite scheme and call that reason." And again—(the bell rang and Mr. Mayow sat down.)

The BISHOP OF ROCHESTER then pronounced the Benediction, and the sitting closed.

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## FRIDAY EVENING.

THE EARL OF DARTMOUTH TOOK THE CHAIR.

### FINAL MEETING.

The CHAIRMAN.—Before commencing the stated proceedings of the evening, I beg your attention to a statement which, as chairman of the Executive Committee, I have to make. We have just left the committee-room, where we have passed a resolution determining that the meeting of the Church Congress for 1868 shall be held, subject to the approbation of the Bishop of London, in London, at the invitation of the Church Institute. (Cheers.)

The BISHOP OF SODOR AND MAN.—I am somewhat taken by surprise in being asked to move a resolution, but fortunately it requires no remarks to commend it. It is :—

"That it is the unanimous opinion of this Congress, that the Chairman and Members of the Executive Committee deserve their best thanks for the admirable and successful manner in which all their arrangements have been made and carried out." (Cheers.)

EARL NELSON.—I beg to second this resolution. I think we have a great deal of thanks to offer on the part of all of you, and of all strangers, for the arrangements of the Executive Committee. I rather hoped I should be able to bring in something from an overflowing heart about the hospitality—the unbounded hospitality—we have received from the town of Wolverhampton. But the resolution is restricted to the arrangements of the Executive Committee; and I must say, having attended three Congresses, I have every reason for congratulating the Executive Committee here upon their arrangements being quite as good in every way as those in every other place where the Congress has been held. Of course, I do not wish at all to draw invidious comparisons, but I am bound to say the whole of the arrangements have been very good. The selection of subjects, and—with the exception of myself—(cheers) those who have had to read papers, together with the accommodation provided for visitors, have been highly satisfactory. When we know the exertions and loss of time that must be experienced, and the many consultations that have to take place—and Lord Dartmouth, as chairman of the executive, has been most constant in his attendance—you will agree with me that we have every reason for heartily passing this resolution. (Cheers.)

The resolution was carried unanimously.

The EARL OF DARTMOUTH returned thanks, remarking :—I beg to thank the Bishop of Sodor and Man and my old friend and schoolfellow Lord Nelson, and, indeed, all of you, for the kind manner in which this

solution has been passed. You who are strangers to Wolverhampton will permit me to say that the general body of the Executive Committee do not deserve your thanks so much as the Reception Committee, who have done a great deal of hard work, and brought their labours to what all agree has been a most successful issue. (Cheers.) The effect of the Congress will, I hope, be as permanent as the Congress itself has been successful. Many of us, no doubt, are apt to be faint-hearted, and go to our work with a lack of energy; I speak of myself as an indolent man, but I say that we ought to derive great encouragement from the manner in which the Congress was taken up when proposed by the leading inhabitants of Wolverhampton, and finally brought to a successful issue by the Committee, in whose name I now beg to return you my most sincere thanks. (Cheers.)

SIR JOHN MORRIS, Mayor, moved:—

“That the best thanks of this Congress be given to the Dean of Norwich for his excellent sermon; to the Bishops of North Carolina and Tennessee, for so kindly undertaking, at a very short notice, to preach sermons to the working classes in St. John's and St. George's churches; and to the several writers of papers and speakers who have so ably and carefully fulfilled the duties intrusted to them.”

ARCHDEACON EMERY.—I am asked to second this resolution, and I do so with the greatest pleasure. I suppose the desire is not only that we should return thanks to all those who have directed our deliberations, but that we should show our thanks practically, by going away from this Congress and acting upon the advice they have given us. We have had the breadth of the Church of England exemplified in the Dean of Norwich, her faithfulness in the Bishops of the American Church; her moderation in the general tone and temper of the Congress, and in the expressions of kindness and love, and, at the same time, firmness exhibited by all the speakers and writers. Therefore, as one who has taken the deepest interest in all the Church Congresses from the beginning, I do most heartily second this resolution. I believe that the views which dictated their formation to have been fully realised, and that this Congress especially has been the means of showing, not only to the country, but to the Churches in Christendom, that the Church of England with her branches is a real living Church, a real portion of the Church of Christ; and that she is not dying, but living, and to live for the glory of Christendom by the power of the Spirit of God. (Cheers.) Therefore, it is with thankfulness to Almighty God for having been permitted to take part in this Congress, I desire to second the resolution I hold in my hand. (Cheers.)

The resolution was carried unanimously.

ARCHDEACON DENISON.—It has been committed to my most unworthy hands, on behalf of all my brother speakers and myself, to return your best thanks for the kind expressions of approval which have just sounded from this great hall. I do not know that anything could have given me greater pleasure than to have this office kindly confided to me, because it shows that, at any rate, though I have been at some pains to speak my mind very plainly, I have not been so unfortunate as to give anybody any offence. (Cheers.) And now will you let me tell you, as one of those who have shared in the proceedings of the Church Congresses from their first meeting at Cambridge, and as one who has watched them very closely and carefully, that, not only for the great

objects for which Congresses were instituted, but for the proceedings themselves, we have been very successful here at Wolverhampton. I must say, although I may seem to depart from that modesty which is an essential attribute of my character—(laughter),—that I see a greater and most marked improvement year by year in the writing and speaking. (Cheers.) There has been better writing and speaking at this Congress than at any previous time. I think one principal reason why the clergy are improved as speakers is, because, instead of writing their sermons, they talk to the people, and speak to them with their eyes and hearts, as well as lips. I have marked with great satisfaction and thankfulness to God this feature of our Congress. I beg to thank you most sincerely on behalf of the writers and speakers. (Cheers.)

Mr. BERRSFORD HOPE, M.P.—My friend Lord Nelson has made a great deal of this being the third Congress he has attended. But he is a mere boy, and a very promising one, too. (Hear, and cheers.) This is my seventh, and I heartily echo everything that Archdeacon Denison has said of the surprising success of everything here. I am proud of it, and I'll tell you why. Last year at York the name of Wolverhampton was mentioned, and I got up and said, "Staffordshire man as I am by connexion (bearing as it does my mother's name, a name which was Staffordshire before the Conquest), I wish to show the Church of England what the Church is in the teeming populations of the hills and dales of Staffordshire." You have nobly answered the call, and under the presidency of that good and venerable man—the Bishop whose fourscore years present him to us strong in mind and body, wise in council, ready in speech, guiding, regulating, and cheering us on—and here in this great and hospitable town we have held this meeting of the Congress. I'll tell you why it is the best meeting we have ever had: it is the boldest and the most charitable meeting we have ever had. The differences of opinion which everybody knows exist in the Church of England have been spoken out here more boldly than anywhere else; and rather than anywhere else those expressions of difference have been received with more kindness, more forbearance, more desire to see the good and not the bad view of everything than anywhere else. We have met here knowing there is a dark time coming. Good or bad, there is an anxious time coming, and we have met together determined that, God helping us, whether the powers of the earth are with us or against us, whether the firmament be shaken or serene, whether there be wars and rumours of wars or wide peace—whatever betide—there is one great good institution, the gift of God to man, the responsibility of man to God, the teacher, the consoler, the guider, the civilizer of the land—the great old Church of England; and God helping us in life or death we fight for her. We work for her, we will live for her, we will sacrifice everything but honour, truth, and conscience for her; and if the time do come when evil days arise, I pray Almighty God, we may have grace and strength to die for her if need be. We have seen that this great good Church of England of ours is not a Church within the four narrow seas; she is not a Church merely by Act of Parliament. Her foundations are upon the holy hills, and not upon the broad seal of England; the Bishops from the colonies and from Scotland teach us that. We have learnt another lesson, too. Time after time have we seen rising up here earnest, God-fearing men, with a vehement earnestness, fresh and racy, and inspired by

a deep sense of duty : they are the Bishops of the Church of that Commonwealth which, speaking our language, and sprung from us, has not our government nor our policy. Those great states on the other side of the Atlantic, all of which were a few years ago distracted by the saddest arbitrament which any state can appeal to, each possessed a Bishop of our communion, representatives of whom have now met here together at peace with each other, and have come to learn from the Church at home, and to teach the Church at home—to show the Church at home, what the working and the good results of the English Prayer-Book and the English Church system may be amongst English speaking nations without Act of Parliament, without endowment, without any State aid. They have taught us that lesson ; and they taught us a second lesson when the Bishop of Illinois, himself a prelate of this voluntary Church, said at one of our former meetings, that he would rather die a moral death than, if he were a member of the Church in England, consent to surrender her position as the established form of religion in the land. In this as an Englishman I heartily agree, and I thank God for that great blessing to our realm. I beg to move without any further comment :—

“That this Congress desires to express its grateful sense of the hearty hospitality and kindness shown to its Members by the Mayor of Wolverhampton, and by the clergy and inhabitants of the town and neighbourhood.” (Cheers.)

The BISHOP of LABUAN.—The fact of my being called upon to second the resolution, is a proof of the occasion for it. I am a wild man, and a wild man has been received here with a hospitality and kindness he cannot express. The last week has been an inexpressible pleasure to me. I am sure I shall go away with an intellectual surfeit, and I fear almost a plethora of the good things of this life. But I am glad and thankful you have a voice from Borneo to thank you for this great and glorious exhibition of the faithfulness of the people of the Church of England to their dear mother. I came here with feelings of doubt and seriousness as to how we should get on at home. Nothing would have brought me home but sickness and other matters I need not mention. I had heard there were many troubles in the Church at home, and I knew one great trouble that was heavy upon the Colonial Church. But whatever those troubles may have been, I shall go from Wolverhampton with the full assurance that the faith is sound, that the friends of the Church are sound, and that, God helping them, the people of England will be true to their Church, and will bring her, with God's grace, through all her trials. This is my first Congress, and I could not conceive I should see the sights and hear the words I have ; I thank God for it. Especially would I allude to the sight of last night. I am an iron man myself. I have wrought iron, and have used the sledge, and know what working men are. To see so many intelligent faces here last night, with not only intelligence, but, I would say, true gentility also beaming in their faces, was enough to assure the man who goes back into the jungle to be an ambassador for Christ, that there is a great army behind him to support him in his work, whatever it may be. I go away with that feeling, and I thank you from the bottom of my heart. May God make His Church to grow up amongst you more and more, and if after going out to my work I can return ten years hence to see another Congress at Wolverhampton, it will be the happiest day of my life ; for I shall be assured that the good wishes of the Wolverhampton people will have been

with those who are working for the Church in far off lands, and I shall see also how the Church will have grown and prospered among you in the mean time. (Cheers.)

The resolution was carried unanimously.

SIR JOHN MORRIS, Mayor.—When I undertook the post of mayor of Wolverhampton, I felt committed to do all that was in my power to further the success of this great Congress. The invitation was given by my predecessor, and my clear duty was to do the utmost I could to accomplish the great object. I feel individually very thankful, and I echo the sentiments of the Wolverhampton people when I say we have just cause to feel proud that this town has made itself conspicuous through the whole kingdom in accomplishing in a short space of time most remarkable things. (Cheers.) With reference to the hospitality to the members of Congress from a distance, I can bear witness to the universal anxiety to show kindness. Whatever may be said about the black country, those who attend future meetings of this Congress will not experience in any locality where it may be held more heart-felt kindness than we have endeavoured to show. (Cheers.) During the week, I individually regret to say, a short but severe illness prevented my taking my place here; but I shall never forget the enjoyment which has been afforded me by the entertainment of a large body of clergy. I beg sincerely, in the name of Wolverhampton, to thank the mover and seconder of this resolution for the kind manner in which they have expressed themselves, and the meeting for the cordial way in which they passed the resolution. And in so doing I am sure I express the universal feelings of my fellow townsmen. (Cheers.)

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## MUSICAL TRAINING OF THE CLERGY.

The Rev. SIR FREDERICK A. GORE OUSELEY, BART., then read the following Paper:—

The great improvement which has been effected in our Church music during the last twenty years is now a matter of common notoriety. Many causes have contributed to it. In part, it may be traced to the increased knowledge of the art, and appreciation of what is good in it, which has been the growth of our own times and which has shown itself in every part of the kingdom, either in the form of choral societies, or of periodical concerts, or in an increased patronage and encouragement of great singers and instrumentalists. In part, again, it is simply a natural result of the improved education of the lower and middle classes, for which these times are distinguished. In part, moreover, it is owing to the improved systems of musical instruction, and especially of choral teaching, which have sprung up amongst us. And it is only right to mention the name of John Hullah as one to whom we are under very special obligations in this matter, as it is to him mainly that our national musical revival is due.

But none of these causes would have produced any very good or permanent effect on the music of our parish churches, had not other and higher agencies worked together for that end. For it must be confessed that the improvement we now witness is not simply an improvement in singing, but an improvement in heartiness and devotion in singing—a very different and far higher thing.

I think it may be asserted, without fear of contradiction, that the zeal and energy of the clergy in promoting the development of choral resources in their churches, is, after all, the main-spring of all the great musical Church revival to which I have referred. Without such directing zeal and energy, no great advances would have been possible; for it has always been found that method, and system, and concentration of power, are a *sine quâ non* in parochial organizations of all kinds, and that the parish priest is the best person, in almost every case, to manage and direct such organizations. If he is lukewarm or careless about any such work, his parishioners will generally follow his example, and become lukewarm and careless likewise; and so the good work, whatsoever it may be, will gradually fall through, and prove a failure. It must be in the experience of most of us how often a change of incumbents has entirely diverted parochial sympathies and energies to new objects, and given a new colouring to the whole ἡδος of the place. We may, therefore, safely conclude that it is to our parochial clergy that we must look for the furthering and carrying out of all schemes for choral improvements in our parish churches. But as this zeal and energy on the part of the clergy is necessary for this great object, so it is equally essential that their zeal and energy should be well-informed and well-directed. It is surely manifest that mis-directed energy and "zeal without knowledge," can only lead to disastrous results. A traveller who energetically proceeds in a wrong direction will not be more likely to reach his destination than one who is too lazy to make any advance whatever; in either case success is equally hopeless. Therefore it is of paramount importance to the improvement of our Church music that the clergy should not only be active in promoting it, but that they should know how to set about the work in the best way. And this brings us to the main point to which this paper is directed, *i.e.* the *necessity* for increased musical knowledge among the ranks of the clergy. On this point there is a great deal to be remarked, and many a difficulty to be considered.

In the first place, a few words must be said as to the desirability of good music in church. Strange as it may seem, some persons are occasionally to be met with who either deny this, or treat the whole subject with indifference and contempt. But surely, when it is remembered that the Bible is full of the praises of those who excelled in music, and devoted it to God's service—when we think of Jubal, of Miriam, of Moses, and, above all, of David, the "man after God's own heart"—when we study the musical directions and dedications in the headings of the Psalms—when we read of

the grand orchestra and chorus employed at the dedication of Solomon's Temple—when we find the same musical circumstances carefully revived in the time of Hezekiah, and expressly founded on God's command by the mouth of His prophets—when we see by the incidental mention made of it in the Apocrypha that such continued to be the acknowledged rule after the close of the elder inspired record—when we see our Blessed Lord and His Apostles singing hymns together—when we are exhorted so to do in the Epistles of St. Paul—when we are told in the Apocalypse of the “harpers harping with their harps,” who “sang as it were a new song before the throne” of God, and learn, moreover, that such will be the chief delight of the blessed hereafter—when we find from history that the Christians from the earliest ages made music a prime feature in their public worship—and when we have to face the undoubted fact that this custom has been carried on uninterruptedly in the Church of Christ down to our own times, *semper ubique et ab omnibus*—then it must surely be needless, at this time, to go cunningly about to prove so patent a verity. Only let it be remembered first, that, to be fit for God's service, every art, and music among the rest, should be developed to the highest attainable pitch of excellence; and secondly, that, like David of old, we should scorn to “offer to the Lord of that which doth cost us nothing,” but rather we should delight to spend all we can of time, energy, and means, to prove the sincerity of our zeal for God and His service.

I may, then, take it for granted that it is desirable to improve our Church music, both as to the things sung, and as to the way of singing them; that, in order to this, two qualities are required in the leaders of the onward movement—earnest piety and practical knowledge of music and singing; that the clergy are the natural leaders of Church-psalmody and parochial musical organizations; that the valuable efforts of even the best professional lay musicians are liable to be paralyzed if the clergy do not co-operate zealously and intelligently; that the musician and the divine should go hand in hand, each helping the other, the Church being thus served by the joint effort of ecclesiastical musicians and musical ecclesiastics; and that the clergy need to be much more musical, as a body, than they are at present, to bring the good work to perfection.

There is, then, a real want in the Church. It is the want of good musical training for candidates for Holy Orders.

Of course, there are some persons naturally incapable of acquiring musical skill. They are devoid of what is called an ear for music. No amount of training would supply this natural defect, and it would be waste of time and money to attempt it. I should be the last man to say that this incapacity rendered any one unfit for Holy Orders. There is plenty of work for an unmusical clergyman to do. He can teach and preach, and visit the sick, and perform all the regular duties appertaining to the office of a priest of the Church, *excepting* only those wherein music is necessary.



A choral service would be out of his line. He should have nothing to do with it. He would be unfit for any responsible post connected with choral worship, or for any cure or living where such a service would become desirable or possible. In my opinion, such posts ought to be few in the Church.

But then, on the other hand, I am convinced that the number of naturally unmusical persons is very much smaller than is usually supposed; so that there would be plenty for those among them who are ordained to do in the Church, without prejudice to the interest of Church music.

If, however, by any unlucky circumstance, such a thoroughly non-musical man as I have described were thrust into a position where a choral service had to be maintained, he would not be by any means so unfitted to keep it up as some other sorts of clergymen of whom I shall presently speak, provided he had really efficient professional musicians to help him, and clerical coadjutors to perform the musical parts of the service which are allotted to the clergy. For he could give effect and authority to the suggestions of his organist or choir-master, and invest what might otherwise be nothing beyond purely technical instructions in singing with that character of devotion and holiness which ought to belong to all the accessories of public worship.

But I must now turn to a different case, and one which is, unfortunately, the commonest of all. I allude to those clergy who know a very little music, and over-rate that knowledge, who have uncultivated tastes, and trust to them as guides. It is wonderful how much harm to the cause of Church music these men of small knowledge often do, with the best intentions. In the first place, they choose bad or unfit music, and insist on its being sung in the service. It may be that their organist remonstrates, and strives to prove that the music in question is wrongly written, full of technical errors, rude, or secular, or perhaps ill-fitted for the available performers. His remonstrance is slighted, and he is obliged to put up with the objectionable chant, or hymn, or chorus, often knowing, not only that his own musical reputation will suffer for it, but that the service of the Church will be injured (a matter which ought to be of far greater interest in his eyes). Thus bitterness and heartburnings arise—antagonism is produced between the musician and the clergyman—professional jealousy fans the flame, and often parochial squabbles and miserable divisions are the ultimate result. Now, had the clergyman in question known and cared nothing about music, and had accordingly left the whole matter in the musician's hands, all this evil would have been avoided; or, if the clergyman had been a really well-informed, well-trained musician himself, he would probably have coincided in opinion with his organist, they would have worked hand in hand, all would have been peace and harmony, and a grand musical improvement in the choral services of the Church would inevitably have ensued. Now, the argument I would wish to draw from such a picture is this: it has been well

shown by Mr. Hullah and others, that very few persons are devoid of musical capabilities; that, wherever such capabilities exist at all, they may be cultivated and improved; that who has any natural ear for music is incapable of being won into a practical musician, if the training be commenced early. Therefore no *smatterers*—men of little knowledge and no taste—*need* exist at all among the clergy; for all who are so far, must have been able to be pushed further, if they have been properly taught. And if such musical training were to be the universal rule, only two sorts of clergymen (as regards special point) would exist, namely, the utterly incapable and the good musician. But how can such a state of things be brought into being? To that point it is now time to turn.

In the first place, more attention might easily be given to training in our public schools. It is true, indeed, that in this respect there has been a very great improvement in the last few years. Choral services, and choral classes for the performance of sacred and secular vocal music, have been in many cases established with various degrees of success. But still this musical element in the education of the rising generation of the middle and lower classes might be developed further with considerable advantage. It falls to my lot to examine the musical papers of the candidates at the "Oxford Local Examinations," or, as they are often called, the "Middle Class Examinations." Although, of course, occasionally the papers are good, yet the average is unquestionably low, and I am obliged to set only the easiest and most elementary questions. This proves, I think, that even where music is a part of school education, it is only taught in a very superficial and imperfect way. And this is more evident when it is borne in mind that only a very small percentage of these candidates are even competent in music at all. And the case is even more unsatisfactory in first-class public schools than in those of a less ambitious character. There is, however, one kind of school which *ought* to have a great influence in leavening the ranks of the clergy with musical knowledge and good taste, but which yet, at present, exercises a very small power indeed in this direction. I allude to those schools connected with cathedrals and collegiate churches, where chorister boys are educated. These vary in kind in different cathedrals. In some instances the good old system is still kept up, of educating the choristers in the regular grammar-school attached to the cathedral. This is the best system of all, and tends to raise the tone and character of the choir boys, and to convert many of them ultimately into musical clergymen, or at any rate into Church musicians of the highest type. Thus, much good has been effected in two different directions. In other cathedrals, the choristers have a special school of their own. This *may* be a good plan, if they are boarded and lodged with a good clerical tutor, and carefully brought up to be good Christians as well as good musicians and good singers. But if the education afforded them be

stamp, and if they are allowed to live away from school, and run wild in the streets during their play-hours, then the effect of such training can only be to degrade the boys' moral tone, and render the office of a chorister one to be sought after by none but the lower grades of the community. From such a choristers' seminary no clergyman is likely to emanate. What shall be said, then, of a third sort of system, still prevailing in some cathedrals, in which *no education whatever* is afforded to boys of the choir, but they are merely paid a small pittance, with perhaps a new suit of clothes doled out periodically? A reform in the education and moral care of our cathedral boys would be a very efficacious step towards the production of a musically-educated set of clergy, not to mention the many other obvious advantages which would accrue to the cause of true religion in the person of these important and too often despised young ministers of the sanctuary.

I have spoken first of music as part of the training of boyhood and youth, because I strongly hold that, to be really sound and useful, musical education cannot be begun too early. But the musical training of the clergy should not end with their school-life. It may be sanguine to do so, but I cannot refrain from entertaining a hope that the majority of our future parish priests may have been University men. At the University, then, it is obviously most desirable that their musical training should be continued. Of course, to a certain extent, this is now very much the case, but I should like to see much more encouragement given to the study and practice of music among undergraduates than we have at present. Unmusical authorities in the University naturally disapprove of, and therefore discourage, the cultivation of music. They regard it simply as a form of idleness, and as an obstacle to classical and mathematical studies. And it must be admitted that it may easily become so, if abused. But, under proper regulations and restrictions, the study and practice of music afford advantages which more than outweigh the dangers and drawbacks to which they are subject. Nor are instances wanting of men who have attained the highest University honours concurrently with the diligent study and practice of the tuneful art. It may be reasonably doubted, moreover, whether a man who was a good practical musician, but had only secured an ordinary degree in arts, might not prove a more useful parish priest than one who had attained to the greatest eminence in classics and mathematics, or in modern law and history, or in physical science, or in modern languages, and yet was incapable of directing aright the musical service of his church, or of co-operating with his organist or choir-master in the training and improving of his choir. Some years ago an attempt was made in Oxford to get up musical classes under the Professor of Music, aided by the choragus and coryphæus of the University, or the express purpose of supplying the want to which I am now referring. But after a few terms the classes became unpopular, and the attendance fell off to such an extent that the whole

scheme was pronounced a failure, and had to be abandoned. Since that time the interest taken in music has retrograded at Oxford, and this appears to be a very discouraging circumstance indeed. Still at Oxford, as well as at Cambridge, there exist many musical societies and associations well calculated to assist young students in acquiring proficiency in the art; and there are also a few choral scholarships at each University, which, to a certain extent, afford a premium for musical attainments. Many who intend to become clergymen come forward as candidates for musical degrees, and so far furnish a slight assurance that the progress of the cause of sweet sounds is not absolutely stagnating.

It would, however, be a vast encouragement to such men if musical exhibitions could be founded—tenable for a few years—by means of which men of limited resources, but possessed of musical talent, might be enabled to devote themselves to God's service in the ministry; and I am glad to avail myself of this opportunity of making such a suggestion. It would be a great help to those who had been brought up in cathedral choirs, and who had perhaps acquired enough classical and mathematical knowledge to secure a degree in arts, but not enough to win an open scholarship or exhibition by competition. Their means, probably, would not suffice to enable them to enter the University at all without the aid of some such endowment. But if their musical powers could win this ability for them, they would then in many cases proceed to degrees, and at length enter Holy Orders, carrying with them both their original musical qualifications and the valuable prestige of a University course. Surely the advantages thus accruing are obvious. The cathedrals themselves would be supplied with a set of thoroughly well-trained minor canons and vicars choral. Precentors and sub-chanters, really fitted and trained for their important work would be more easily found than at present, and there would remain a large and increasing number of musical priests to leave our country parishes with a love of good Church song, and to remedy the many evils which have accumulated through the long neglect of such educational and musical appliances.

But I must now go on to speak of the study of music in our theological colleges. It is surely, at that time especially, when going through those studies which are intended expressly to fit him for the ministry, that such a subject as music should be attended to by the candidate for the diaconate. For in many cases it is his last chance. When he has entered on the arduous duties of the cure of souls, he can have comparatively but little leisure for acquiring that practical acquaintance with music which he ought to have. Therefore it is really a very important matter that choral training should be made an essential element in the course of study adopted in a theological college. And yet, if I am not mistaken, this is far from being recognised as a *sine quâ non*, or even as a desirable thing, in any of our now numerous theological seminaries.

If in this matter, however, I am misinformed, which is very possible, I shall rejoice to hear that I am wrong.<sup>1</sup>

If it be asked what is meant by choral training, I would reply that in this is included not only the habit of singing in parts with other voices, and a familiarity with Church music to be so sung, but also the faculty of directing the performance of such compositions by others; so that, although every clergyman of course need not be a choir-trainer, yet he may know how such training ought to be conducted, and can superintend with advantage the choir-practices in his parish, under the professional *bâton* of his organist or choir-master. Such a power could surely be acquired more or less perfectly, if good choral instruction were in every case supplied in our theological colleges, provided, of course, that the candidates were not totally devoid of musical capability—which, as I observed just now, may occasionally, though not often, be the case. Having now traced the course of the candidate from school to the university and the theological college, and thus to the very verge of ordination, and having shown various ways in which, at every stage of his career, musical instruction might be afforded to him without prejudice to other requirements, and with great ultimate advantage, as it seems to me, to himself and to the church in which he is to minister; it remains to make one more suggestion, which I feel some delicacy in doing, lest it should appear presumptuous towards my superiors in the Church. Let me, therefore, earnestly deprecate any such imputation, while I humbly venture to suggest that music should form a part of the examination for Deacon's Orders. I do not say that it should be a subject to be passed in *of necessity*, any more than the knowledge of Hebrew or Syriac. But surely it might be put forward with great propriety as an optional or alternative subject, and I am thoroughly persuaded that great benefits would ensue from such a system.

Leaving to those who are by nature unmusical the performance of all such duties in the church as need no such powers, surely it is not too much to ask that all who *are* gifted with musical voices and ears, and wish to enter Holy Orders, should cultivate these divinely given faculties with a view to their use in the church, and to their devotion to the highest purposes of religious edification. When I meet a clergyman who tells me he has a good voice and ear, and likes music, but knows nothing about it, and has no time or opportunity to learn—or when he shows, by his choice of pieces to be sung in his church, or by his expression of opinion, that his musical tastes have never been cultivated or developed—or when he regards music solely from an antiquarian or ecclesiological point of view, and affects to make light of the opinions of those educated musicians who would fain assure him that the art and science have been improved and developed since the days of St. Ambrose, or

<sup>1</sup> From information received since this paper was read, it would appear that at Cuddesden the parish organist does give musical instruction to theological students in the College, and that in many cases good results have ensued. "O si sic omnia!"

that harmony and melody must be combined to make up a perfect whole, or that the old Church modes are for the most part musically imperfect and unsatisfactory, or that there is such a thing as a system of harmony derivable from the phenomena of acoustics—when I meet such a man it always makes me sad, for it seems to show a great waste of power and of natural faculty, a sinful neglect of capabilities bestowed from on High, which might with cultivation have been pressed into the service of the sanctuary, but are now lost irretrievably.

In our cathedrals we ought to have a set of clergy of the highest musical calibre—I do not mean, of course, that every cathedral office should always be filled by such men—that would be unreasonable—but that our precentors, sub-chanters, and priest vicars, should not only be able to chant the prayers well, but should also really understand music, as science. It would conduce much to this end if, in the case of such persons, every possible encouragement were given to the practice of taking University degrees in the faculty of music. And it must be obvious that the powerful musical element which would thus be introduced into our cathedral bodies must of necessity have a tendency to raise their standard of choral eminence, and render these establishments in reality, what they have always been in theory, both centres of sacred art, securing at least two grand musical oblations of praise to our Heavenly King daily in each diocese, and also models of divine worship of the most perfect type to all the parish churches around them. To the accomplishment of such good objects, the improved musical training of our clergy would not meanly contribute.

There is one point to which I have already alluded, on which I would fain say a few words ere I conclude, I mean the danger of collision between the professional musician and the clergyman. This danger besets the precentor of a cathedral no less than the country parson. One great principle which both the priest and the musician should ever bear in mind to avoid this danger is *cuique in arte sua credendum*. Where there is no capable organist or choir-master, as must necessarily be the case in many poor rural districts, it is obvious that the clergyman must be solely responsible for the whole musical arrangements of the church, and this is just one of those cases in which a musical training is most indispensable. But where there is a good organist or choir-master, then he ought not on any account to be interfered with in purely technical matters connected with his profession. Even if the clergyman be a really good musician, still he should remember that he is but an amateur after all; as such, it would be as bad taste in him to dictate to his organist in matters of strictly musical detail, as it would be were the organist to dictate to his clergyman as to the doctrine of his sermons. The musical priest will do well to consult frequently, in a friendly and brotherly way, with the professional musician on technical musical points. All lovers of music should regard one another as brothers, from an artistic point of view; and thus the

theological and musical faculties will co-operate in a friendly way in the good and holy work in which they are both enlisted, and the musical acquirements of the clergyman will be as great a recommendation in the eyes of the organist of his church as the theological orthodoxy of the musician would be in the eyes of his parish priest. But on the other hand, of course, the clergyman must always hold his own where theological questions come into discussion. On such points no mere musicians should presume to advise him; and where the questions at issue trench on the confines of the two faculties—theology and music—as, of course, is frequently the case, a little mutual concession and forbearance will generally settle all differences; if not, reference to some external arbiter suggests itself as the best solution of the difficulty. But if the organist will only remember that the parish priest must be *supreme* in the ordering of his services, while the clergyman on his part recollects the rule *cuique in arte sud credendum*, and abstains from dictating to the musician in purely technical questions of his art, in nine cases out of ten no such discrepancies will arise at all—and they will be fewer in proportion as the two parties are drawn together by increased Church feeling and devotion on the part of the musician, and by improved musical knowledge and taste on the part of the divine.

From all which considerations an argument may be drawn in favour of an improved musical training of the clergy. Nor is this musical training so hard to procure now as it was formerly. The numberless choral societies and associations which have sprung up nearly everywhere present great facilities for self-improvement. Many manuals have been published for the use of choir-trainers and the organizers of choral classes. And the young clergyman can improve himself chorally by a diligent study and use of such works, either at home or (which is best) in company with other learners of the vocal art.

Of course, Mr. Hullah's publications stand out in the first rank for such purposes. Then we have Mr. Frederick Helmore's very excellent little work on Church Choirs, which should be in the hands of every musical clergyman and every choir-master.

Nor can I omit strongly to recommend Mr. Richard Mann's admirable "Manual of Singing," which deserves to be widely known and used.

But now it is time to bring these remarks to a close. In conclusion, I have only to entreat the indulgence of my hearers if, in my zeal, I have been betrayed into any expressions calculated to give pain or to excite opposition.

If I am mistaken, I am only too glad to have my mistakes pointed out; if I am right in my views, it will surely be of use to have stated them publicly. One object alone has been before me: the improvement of the music of the English Church, to the glory of God and the edification of His people.

## ON CHURCH MUSIC,

WITH SPECIAL REFERENCE TO THE JOINING OF ALL THE PEOPLE  
IN SACRED SONG.

The Rev. THOMAS HELMORE (of the Chapel Royal) read the following Paper:—

Zeal for God, and for the extension of the kingdom of grace has always had its outward expression in the Psalms and Hymns and spiritual Songs of the Church.

This is as true of the Christian as of the elder Jewish Church,—proofs of this from Holy Scripture, both in the Old and New Testament, are numerous and unequivocal, and familiar to us all.

The denizens of Christ's eternal kingdom, are, in the Revelation of St. John the Divine, prophetically described as continuing the same mode of setting forth His creatures' adoration, love, thanksgiving, and praise before the Throne of God, Who is the Giver of all good gifts.

Music is one of these good gifts; and its highest province, and occupation is the expression of human affections. By expressing them, it establishes, confirms, and strengthens them in the heart that feels them, evokes them in others who are susceptible of musical impressions, and communicates them to all sympathetic hearers; nay, more, it sometimes, like true eloquence, binds in its golden chains, and leads captive in its triumph, souls little endued by nature with the sense of the beautiful or the sublime.

To many, music is no language, it is a mere noise. Regarded in the light of a polite recreation, it is agreeable or the contrary to them, in proportion as it does, or does not interrupt the flow of their conversation, or draw them off from some object or other which they find more enjoyable, and consider, perhaps, more worthy of an intellectual being's attention.

And it seems to me, that in social life, too much music is performed in a spirit of indulgence and amiable unconcern, to suit the convenience, and to humour the carelessness of these naturally unmusical persons.

Hence, music has come to be thought of by many among us merely as an amusement for those that like it; and all its higher and more solemn functions are consequently apt to be disregarded, neglected, forgotten—and thus, at last the power to avail ourselves of these is, by a righteous retribution, wholly lost. Man cannot neglect and despise any of God's gifts without incurring the divine displeasure, and bringing upon his own head the sad effects of his folly. A Church cannot, in one generation, recover itself from the neglect of music in those which have immediately preceded it.

This is *our* position now. The Catholic use of music in the ritual of our service, has, for centuries, been carelessly and ill-con-



acted in too many (that I say not all) of our English cathedrals; and totally banished from our ordinary town and village parish churches.

A distinction has grown up in the minds of English Christians between Cathedral Service, and Parochial Service, which ought never to have existed; and the continuance of which ought no longer to be tolerated.

If proof be required of this position, I would remind the inquirer of the fact that no such distinction exists in our Prayer-book, in the liturgical directions for the saying and singing Morning Prayers, Matins, Holy Communion, and the other services of public worship. No such difference existed in our early pre-Reformation Church-books. Nor is there any reason in the nature of the thing itself why there should be.

Lastly, we know that formerly many paid choirs existed in parish churches, and their means of fulfilling the musical directions of the Rubrics were as competent for the purpose as those of the cathedrals themselves. And this brings me to remark, that the present state of the English Church law on the subject is this,—it evidently provides for as full, complete, and solemn service in every church, as the means, ability, and zeal of the ministers and people, together with a choir, if there be one (voluntary or official), will allow.

Happily, the battle for the retention and extension of the choral service in our Church has been fought and won; and it is now only a matter of time, money, musical progress, and Church zeal, how soon the solemn and heart-soothing strains shall edify the people of England in every parish in our land. If the will be not wanting, the power will soon follow. But for this end, both the clergy and the people must learn to sing.

To expect good congregational singing while not one man in ten can use his voice musically, is but a fiction, a snare, and a delusion. Women and children are somewhat more able to join in choral worship than men, probably from greater docility, more and better opportunities of learning to sing, and also from greater sympathy with the forms of artistic expression; but they require more direction than is usually provided for them before any great efficiency can be attained, as to the object now under consideration.

The poor are also richer, as a rule, in musical ability, than the middle and higher classes of society; and this is in part, doubtless, the effect of this nineteenth century's vocal training. Children in Sunday Schools, in Infant Schools, in British and National Schools, Military Asylum Schools, as well as soldiers and sailors, have, since the beginning of our age, been brought more or less into the habit and custom of hearing and imitating musical sounds. And among the middle classes much has been done to cultivate the musical sense by choral societies and voluntary choirs. Still, these influences are by no means very widely extended as yet; and, therefore, the majority even of women and children, and of the

poor, require, I submit, much more instruction than they at present can obtain from any available source, to enable them to join effectively in congregational singing.

In how many private academies, grammar schools, and colleges, have boys and girls of the middle and upper ranks of society in Great Britain been expected, and encouraged, and taught to join chorally in any song, sacred or secular, for the last two hundred years, till very lately? Did not Lord Chesterfield proscribe the practice of music to his ideal gentleman? and did not our grandfathers, and great grandfathers, too, generally look upon music as a study which tended to vice and dissipation, rather than to virtue and religion?

How did the most famous head-masters of our Eton, Harrow, Westminster, Rugby, Shrewsbury, and other public schools formerly regard this study for the youth they had to train in the liberal arts? How have Oxford and Cambridge fostered the practice of sacred song in the years that are past? How many gentlemen does each of us know, in our own social circle, who can join a chorus, take part in a glee or madrigal, or even sing the easiest song? How many Bishops in the last century could sing the Litany? how many priests intone the Psalms?

Look round fairly and truthfully, and say what vocal material, on a large and comprehensive scale, is at present actually ready to hand, up and down the country, for the production of *the Music of the Church, with special reference to Congregational Singing*? My own experience (by no means small, or exclusively of one kind) answers the question thus,—the material has almost everywhere to be (if I may use the term) manufactured; there is, of course, plenty of the raw material everywhere, for all but the physically imperfect have voices, but a very large proportion of all ranks and ages, and of both sexes, cannot sing.

To remedy this state of things, the regular systematic teaching of singing must be everywhere insisted on. All schools, of all grades, from the highest to the lowest, should be regularly instructed in the rudiments of music, and in singing. It is pleasant to know that in our day efforts for this end have been made, and are still making in some of our public grammar schools. People who have left school, and who cannot sing, should join adult singing classes; and it has proved of essential value in several churches, and is surely desirable in all, to have regular meetings, held in school-rooms or other convenient places, of the clergy, choir, and congregation generally, for instruction and practice in the music to be used in Divine Service. Were this plan more general, Church music would doubtless become tenfold more interesting, and prove a great means of increasing the fervour of the regular attendants at church, and of decreasing the number of those who “forsake the assembling themselves together,” as is the manner, alas! of so many thousands of the people of this *Christian* land.

But teaching singing more generally must be followed up, in

order to secure the best results, by such a choice of music to be used in each particular church as is suited to the capacity, and (in a proper degree) to the tastes of the worshippers.

The power to teach others, of course, implies a superior amount of skill in some; and this leads me to remark that good Church music involves the desirableness—I had almost said the necessity—of choirs.

If you train but a few children in whatever you may wish to be sung by a congregation in Church, those children become in a sense, a choir; and though the term is more usually employed of a more perfect organization, providing for the performance of harmonized vocal music, yet a body of children, or of others, trained to sing only in unison, forms, properly speaking, a choir.

Whatever the constitution of a choir, Church music may be divided into such as is intended for the choir alone, or for the choir and people together; or again, for the people without the choir.

A due use, where practicable, of all three of these; and also a sub-division requiring more than one choir, and that in a more varied manner than is at present common in England, would, I believe, tend as much to devotion and heartiness in worship as it certainly would to variety of effect, relief from monotony, and the prevention of the over-fatigue which is at present too often experienced, from the neglect of a suitable division of the sacred labour. The antiphonal chanting of Psalms, it may here be remarked, is as consonant with the precepts of all good vocalists, (who will not have the voice worn out by too continuous efforts), as with the traditional customs of the Catholic Church; and the introduction of an Anthem, or Hymn, after the Third Collect of Matins and Vespers, is a great boon to children and weakly people, to whom the too general custom of omitting what the rubric requires in every church, where there is any singing at all, causes great weariness, especially on Litany days. I doubt whether the strongest among us finds it easy to keep the mind in an earnest attitude of prayer throughout the unbroken series of the Morning Collects and other prayers from the Apostles' Creed to the end of the Litany, including the additional prayers and thanksgiving of a full service, without this wisely appointed change of posture and devotion.

Whatever music is to be sung, I would here suggest, should be (1) Holy; (2) best of its kind; and, (3) devotional, rather than sensational. I use the term *Holy* as expressing more strongly than the word *Sacred* (which is very loosely employed in our day) the first requirement in this, as in everything connected with the worship of the Most Holy God. As Hooker writes: "In Church music, curiosity and ostentation of art, wanton, or light, or unsuitable harmony, such as only pleaseth the ear, and does not naturally serve to the very kind and degree of those impressions, which the matter that goeth with it leaveth, or is apt to leave in men's minds, doth rather blemish and disgrace that we do than add either beauty or furtherance unto it" (Hooker's *Eccl. Pol.* v. xxxviii. 3). This

restriction would surely banish from our churches all adaptation from opera airs, drinking songs, common ballad, and dance-tunes, as well also as music, which, once stolen from the Church, has been too long appropriated to secular words, to be restored to its legitimate use, without their secular associations. I may particularise the song, "Should auld acquaintance be forgot," as an instance of this. The music of the Church should be fit to be sung by holy persons, to holy words, in holy places.

My second rule that each specimen of Church music employed in Divine Service should be the best of its kind, implies choice and selection from an abundant store; and conscientious care and painstaking in their exercise; Chants for the Psalms and Canticles Cathedral Service-music, technically so called, Anthems, Chorales Metrical Psalm and Hymn tunes, all exist of the most varied and excellent kind; and although it is not to be expected that the tastes of all who are responsible for the choice will be alike; yet I believe that if all would take pains and trouble to learn what really, in the opinion of the best judges, is best in each of these opposite, and seemingly repugnant tastes would not so often be offended as is now unhappily the case.

The third rule I proposed was, that Church music ought to be devotional rather than merely sensational. I mean, that though it ought to elevate and profoundly move the devout soul, yet it should not hold her captive as its own proper slave or worshipper, but aid her in adorning the Infinite, in pouring out her whole love to the Divine source of all beauty and perfection, and in transporting herself above all earthly and mere sensuous pleasures into the very heaven of heavens, where will be her future abode, and where even now, is her citizenship, her treasure, and her only proper home.

It will now be necessary to consider more particularly the subject of choir-singing, and the qualifications of choir-singers, before I speak further of the people in general, and their music.

Now, we know that in the ancient Jewish Church, singers harpists, trumpeters, and instrumentalists of all kinds, in large numbers, were professionally attached to the regular staff of the Levitical ministry, and that their performances constituted an important part of all the solemn feasts, and also of the more ordinary daily worship of the Tabernacle and Temple service. And it would seem that women were not excluded from the Tabernacle and Temple choir. This we gather from 1 Chron. xxv. where, in the description of King David's royal appointments for the service, the sons of Asaph, and of Heman, and of Jeduthun, who should *prophesy* with harps and psalteries, and with cymbals, it is expressly stated that the second of these three great fathers of sacred music, Heman, "had fourteen sons and three daughters;" and it is added in the next verse, "*all these were under the hands of the father for song in the house of God.*" In the preceding chapter we learn that the office of praise was every morning and evening; for

among the duties of the Levites in attendance on the priests, the sons of Aaron therein enumerated, we read their duty was, in addition to all the minute service for the house of the Lord in the chambers, courts, the purifying of holy vessels, preparing the shew-bread, the fine flour for the *meat* (*i. e.* wheat) offering, and for the unleavened cakes, and various other details of the Divinely ordered service,—besides all this, (as the crown and sum of all), their duty was “to stand *every morning* to thank and praise the Lord, and *likewise at even.*” In another place, (1 Chron. ix. 33,) we read that “these singers—chief of the fathers of the Levites remaining in the chambers were free, for they were employed in that work day and night.” The twenty-four courses of priests found an equal number of attendant courses of singers and minstrels. “The singers go before, the minstrels follow after, in the midst are the damsels, playing with the timbrels.”

There are two points which seem to me to have been too little thought of and insisted upon in drawing conclusions for the musical guidance of the Christian Church from Jewish precedents.

1. These musical arrangements are nowhere spoken of, or regarded by the inspired writers as a part of the typical and shadowy Levitical dispensation which was to be abolished when the good things to come had superseded them.

2. These Ritual observances were of *Ecclesiastical* addition, indeed, being arranged by King David, “with the advice of the prophet Samuel;”<sup>1</sup> but, lest any should suppose that, therefore, they were no precedent for gospel times; we are expressly told that what the sweet singer of Israel did in this matter, he did by the command of God;<sup>2</sup> for when Hezekiah restored the Temple service, we read, “he set the Levites in the house of the Lord with cymbals, with psalteries, and with harps, according to the commandment of David, and of God the king’s seer, and Nathan the prophet: for so was the commandment of the LORD by his Prophets.”<sup>3</sup>

This Choral Service then, being no part of the transitory legal dispensation, but a foretaste of the more spiritual heart-service of the Gospel, was added by Divine direction, and continued, with more or less splendour, as long as the Levitical service itself. Though abolished during the Babylonian captivity, it was renewed at the Restoration, and existed still in the times of our Lord’s own sojourn in Palestine, and in the days of his Holy Apostles, until the final destruction of the Temple, and of the city Jerusalem, foretold by our Lord himself when he wept over it for the sorrows and the unutterable miseries of that awful day of terrible retribution. The Jewish historian Josephus confirms this fact, gathered from many passages of the Old Testament; and in a singular statement towards the close of his “Antiquities” in recording their transgression of ancient usage, marks emphatically the continuance of the order of the singers up to the days of Albinus, procurator of Judæa,

<sup>1</sup> Pyle, Com. 1 Chron. ix. 22.

<sup>2</sup> See 1 Chron. xxviii. 11–20.

<sup>3</sup> 2 Chron. xxix. 25.

A.D. 63. He writes thus (Whiston's Trans. lxx. c. ix. 6), "Now, as many of the Levites, which is a tribe of ours, as were singers of hymns, persuaded the king to assemble a sanhedrim, and to give them leave to wear linen garments, as well as the priests: for they said this would be a work worthy the times of his government, that he might have a memorial of such a novelty, as being his doing. Nor did they fail of obtaining their desire, for the king, with the suffrages of those that came into the sanhedrim, granted the singers of hymns this privilege, that they might lay aside their former garments, and wear such a linen one as they desired; and as a part of this tribe ministered in the Temple, he also permitted them to learn those hymns they had besought him for. Now all this was contrary to the laws of our country, which whenever they have been transgressed, we have never been able to avoid the punishment of such transgressions."

The Apostles and first Christians then, continuing daily in the Temple, joined doubtless in those hymns and psalms, which constituted what would answer to our present *Morning and Evening Prayers*, Matins, and Evensong; and attended also, the grand service of the New Dispensation, "breaking bread from house to house," or rather *in the house*, that upper chamber which, consecrated by our Lord's own institution of the Blessed Sacrament of His Body and Blood, the learned Edward Meade has so well proved to have been the first Lord's House, or Church of the first Christians. Therefore, the Psalms of the first Christians would, of course, be the Psalms of David, the Temple Psalms, their tunes the Temple tunes; adding to these, doubtless, hymns and spiritual songs of more direct Evangelical expression, dictated by the Holy Ghost, as, *e.g.* that quoted in the fourth chapter of the Acts "Lord thou art God;" and (if Michaelis and others are right in their conjecture,) those of which fragments may be detected in several of St. Paul's Epistles, "Awake thou that sleepest" (Eph. v. 14); "If a man desire the office of a Bishop" (1 Tim. iii. 1-17); "If we be dead with Him" (2 Tim. ii. 11); and many others in the Apocalypse, a body of devotional hymnody would naturally be quickly formed, which would be sung by the various teachers and their converts, in addition to those elder Psalms, the well-known and far-famed songs of Zion, which that nation, the chosen race, the favoured people, leaders of the tuneful art in all ages had sung for many generations. These songs of Zion probably caught, as to their tuneful melodies, in attendance at the three great annual feasts at the Temple of Jerusalem, were carried down from the Capitol to be sung in the remotest homes of Palestine, and (after the founding of the synagogues,) in their Sabbath congregations, wherever the law of Moses, and the fear of the Lord of Hosts was cherished by the devout Israelites.

We have abundant proof in the New Testament, both in historical notices, and in Apostolic precepts that "Psalms, Hymns, and Spiritual Songs" formed an integral part of the worship of the

Christian Church in Apostolic times. Each Jewish congregation would be its own choir,—and no very great need of a separate order of *cantores*, or professional singers would at first be felt, especially as we read (Acts vi. 7) that “a great company of the priests were obedient to the faith,” who, being more or less conversant with the Temple music, would doubtless increase the vocal resources of the new Christian worship. But (as has been well remarked,) “the importance of Psalmody and Hymnody in the Apostolical Churches may well lead us to look for the appointment of *special singers* and *precentors* from a very remote period of ecclesiastical history. And we learn from many passages of ancient writers that the office of *singer* was recognised among the other ecclesiastical appointments.” (See Riddle’s “Christian Antiquities,” p. 306.) The proofs of this grow stronger as we descend the stream of time, and as soon as Christianity had triumphed over the old paganism of the Roman Empire, when one half of its inhabitants professed the faith, and the troubles and persecutions of the first ages of the Church were exchanged for State favour and protection, so soon do we read of regular singers being appointed, who might improve ecclesiastical music, and lead in the Church. The records of their formal “appointment date at latest from the middle of the fourth century.” They did not, like the higher orders of the Christian Ministry, require Episcopal ordination, but might be appointed to their office by a priest. The fourth Council of Carthage prescribes the form of ordination;—“Vide, ut, quod ore cantas, corde credas, et quod corde credis, operibus comprobas.” (“See that what thou singest with thy mouth, thou believe also in thine heart, and that what thou believest in thine heart, thou confirm also in thy life.”)

Thus then we see, as it were, the gradual merging of the old Templar Minstrelsy in the early Psalms, Hymns, and Spiritual Songs of the new Christian Church; and after its trials and vicissitudes, we see that Church developing its upper-chamber worship, and the holy services in catacombs, and other hiding places from the storms of persecution, into the Royal Basilicas and noble churches of Constantine and Helena, as the tabernacle of the wilderness,—borne about on the shoulders of the Kohathites, had formerly developed, first into the settled and no more to be removed Tabernacle of the Royal David’s Choral celebrations, and then into the gorgeous Temple of King Solomon, on the sacred heights of Sion, with its multitudinous choirs and orchestral bands.

Now began again, in fuller state, and with more of artistic skill, that same Divinely appointed, and ecclesiastically ordered service of song, with its choirs, and precentors and *rectores chori*, which, with little essential change, has, *first* in the Jewish Church, and *then* in Christ’s Holy Church throughout the world, handed on the praise of God from King David’s times to our own. Such then are the antecedents of our present choirs.

<sup>1</sup> Guericke’s “Man. of Ant.” p. 65.

There is, as we all know, a very marked and decided gradation of musical skill in choirs. The least skilful are often, under our present circumstances, even less skilful in song than the theory I hold would require every healthy and able-bodied member of the rest of the congregation to be. It is a gain, however, even in such a case, to get the unskilled to place themselves in a position to learn.

It is, however, evident that the style of music to be chosen for such persons must be very different (at least as to its highest forms) from that intended for those who are skilful. But whether a choir be skilful or not, learned or not, I conceive their proper work divides itself naturally into two parts,—viz. that in which they sing vicariously, as offering up for the congregation, the sacrifice of praise; and that in which the people are expected to join themselves.

And allow me to remark that this I would apply to the most skilled Cathedral, or Royal Chapel choir, as much as to the roughest choir in a remote corner of the country. The leading the service of song when the people are to join, may be better considered hereafter, when we come to treat specially of that part of the subject before us. I will now offer a few remarks upon choir-singing,—not to be joined-in, but properly to be listened-to, by the rest of the people, and perhaps in some cases by the clergy themselves.

I fear many pious persons have not fully realised the fact that it is as possible, and as right, (abstractedly considered) to stand before the altar in worship silently, while a choir is raising some solemn or joyous strain to the praise and glory of Almighty God, as it is to stand silent while the minister reads the Gospel, to sit silent while the Scripture Lessons, or the Epistle are read, or to kneel in silence during the priest's part in the Suffrages, or Collects, or other prayers; or to cease singing (or *reading*, as the case may be,) in the alternate verses of the Psalms and Canticles. In fact, the rationale of choral worship having been lost too generally among us, the notion of the *metrical*-“*Singing-Psalms*” for clerk, charity-children, and congregation, (which was all the music poor England got in the general run of parish churches during some 200 years before the middle of this century), has so rooted itself in people's minds, that to be expected to attend to any antiphonal or other choral proprieties of this sort is thought an invasion of Christian liberty, which, alas! (like political liberty), is with many only a synonyme for utter lawlessness, and disregard of anything but *self*, of any will but one's *own*.

But the Apostolic rule “Let all things be done decently and in order,” is most peculiarly applicable to all that appertains to the use of choirs in churches; and it is no true spirit of reverence or of devotion that would prompt a breach of musical order, under the plea of individual right, general rubrical direction, and personal duty. Hence, for members of a congregation to mar the effect of choir-singing by joining, in what is not, musically speaking, their part, is, I believe, an offence both against church order and decency,



id against Christian charity; it shows a kind of "dog-in-the-anger spirit," that can neither enjoy listening devotionally itself, or permit *others* to do so.

In choir-singing, it is of the first importance that the persons who sing, as well as the music sung, should be *holy* and *devout*. "Like gets like," and unholy and irreverent persons and music are sure to promote unholiness and irreverence in others in the churches they offend. More scandal and dislike has been brought upon choir-music from negligence as to this point, than in any other way. It is surely a thing not to be endured, that any irreligious, and most especially any adult non-communicant—should be allowed to lead in the service of the Church as a member of the church-choir!

And yet, alas! I have been, in more than one instance, assured that if none but persons of religious minds, and who were therefore communicants, were to be allowed to form a part of the adult members of a church-choir, it would be impossible to form and sustain a choir at all.

Perish the choralism! Perish all music in the professed worship of God, that is dependent upon such unholy time-serving unfaithfulness to Christ and His Church! Can any devout Christian believe that the choralism of such persons can be pleasing to our heavenly Father? Will not all such pretended worship be rather an offence to Him, like the offerings of the unholy Israelites of old, rebuked of God by his prophet Isaiah. "To what purpose is the multitude of your sacrifices unto me? saith the Lord, . . . it is iniquity even the solemn meeting. Your new moons, and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them." (Is. i. 11-14.)

A full and faithful return by the whole Church of England to the primitive and therefore Catholic practice of a fuller and more diligent and faithful administration of the blessed Eucharist, and insisting, by the ministers of the Church on the indispensable necessity for every Christian to be a devout and constant communicant, followed up by practical methods to secure obedience, would render such an alternative impossible.

One great evil connected with choir abuses of this kind is the neglect of the proper Liturgical Music of the great Christian Service. There be any portion of the Divine worship in our churches which, more than another, vindicates as its peculiar right the use of music, is surely this. At its first institution, we have the example of our blessed Lord, who, Himself, sung with the Apostles, the Pascal Hymn.

In our own Liturgy, the "Kyrie eleeson," "Gloria tibi," the "Credo in unum Deum," the "Sursum Corda," the "Offertory," the "Sanctus," and "Gloria in excelsis," all claim the musical expression which they originally had, and which the Holy Church throughout the world has always given them, except in times and places of gross apathy and neglect.

In the Holy Communion, if anywhere, from the Eucharistic and sacrificial character of the whole service, a choir is most required, whether to lead the people in simple strains, or to offer up for them, in high artistic music, more glorious and heavenly strains than untutored lips can utter. Here, the whole province of the vocal and instrumental art ought, without stint and penurious grudging, to be employed to raise the thoughts, feelings, and affections of the devout communicants to the highest pitch of human adoration, to exalt them above earth and earthly things, and to "bring all heaven before their eyes."

May we not add, that then, if ever, the highest efforts of art, the first and best fruits of human genius, and human executive skill should be brought as an offering to Him who in His real spiritual sacramental presence is then in the midst of His faithful people to be adored, and worshipped, and glorified by them, as well as by all the Angelic Host, with our most fervent hosannas, our most skilful hallelujahs, and all the tuneful magnificence of our best orchestral instruments of music?

At the risk of seeming to dwell too long on this part of my lecture, I cannot but entreat my audience to consider well the various injurious results of that opposite course now too common in English churches, not excepting many, if not most, of our cathedrals. From the withdrawing from the assemblies of God's faithful people of the great mass of our congregations, and, generally speaking, the whole of our choirs, at the most solemn part of the Holy Communion, the service, which, up to this time, had been solemnised with more or less of musical expression, here becomes a matter of ordinary reading and low murmuring, and muttering, in the way of common speaking. The communicants, (including the celebrant and any attendant ministers), who are, beyond a doubt, the most outwardly correct and devout persons in the place, either *cannot* or *will not*—certainly they *do not* sing either their "*Holy, holy, holy,*" nor their "*Glory to God in the highest.*" What must be the natural effect of this upon their own minds, and of those who go away in the middle of the service, and leave them to their tuneless devotions? Surely that which is almost everywhere felt, if not expressed, viz. that the music of the Church is *not* the highest and most solemn vehicle of human adoration to the Almighty Father.

Is this a true, *i.e.* is this a scriptural notion? is it borne out by the practice of the universal Church? or is it not rather one of those gloomy and harsh opinions which we inherit from Puritan forefathers and false teachers, in times of the degradation of all Christian art, the triumph of schism, the desolation and overthrow, for a time, of our Church's Apostolical polity? Habit, indeed, all-powerful and all-transforming, may so reconcile devout minds to the state of things I am deploring, as that they find a quiet and repose in the absence of all music, which serves to increase their own solemnity. God forbid we should obtrude too hastily upon any such pious persons a style of celebration alien from their habits, and

consequently to them the very opposite of what we should desire it to be. And I take this opportunity of disclaiming the slightest intention of urging hasty or ill-concerted attempts to change inveterate habits, or to introduce any such musical additions as (though in themselves desirable, and plainly right,) might retard rather than advance the work of Christ's Church in saving sinners, and building up saints in their most holy faith.

Some notions theoretically right, if put into practice, may, from various accidents, prove practically wrong; yet, does it not the less become us to hold fast, and to study to discover right theories, and to bend aside all accidental hindrances to their practical realization.

May we not also fairly attribute to our past and present culpable neglect of the Eucharistic music, some portion of the neglect of the positive duty of communicating so widely deplored among us. I was lately told of an earnest English priest, who, having failed in many efforts of various kinds to induce more of his flock to obey the last precept of their Lord, at last invited them to remain till the close of the Communion Service, whether they communicated or not; with this request many of them complied: and very soon, from staying thus, they became constant, and consistent communicants.

Now, at the coronation of our English sovereigns, the people remain during the celebration, and the Communion of the chief ministers and the monarch. This, I conceive, settles completely, were there any doubt on the subject, the LEGALITY in the English Church, of all the congregation staying on other occasions of the use of the same Holy Communion Service.

As to the EXPEDIENCY of a general return to such a custom, I will only add, that the contrary has been long enough tried, and found utterly wanting. But, as we are on the present occasion more particularly concerned with this question, I must remark, that in order fully to get back the belief in Holy Communion as being *the* Liturgy—the Service of all true Christians, we must cease to strip its most solemn and important portion of that musical honour and attention which, I have already shown, it so imperatively demands. Choirs must remain to the end—and their powers of vocal skill must be taxed to the utmost. We shall then see more generally, what we already see in the church in which it has been already tried, viz. the people worshipping more solemnly, and with a truer sense of Christian duty; and the number of faithful communicants will increase continually, till, in the greater honour done to our dear Lord, the exceptions will be of a kind the direct opposite to the present; and it will be more rare to find a decent person a non-communicant, than now it is to find one in full communion with the Church, of which he professes himself a member.

At present, the unsound state of religious feeling and practice on this subject forces itself painfully on the mind at the diocesan gatherings of parish choirs, where every part of the services finds a better expression, musically considered, than that which in every right-minded judgment, undoubtedly demands the best. These

useful gatherings will, of course, reflect the general state of music in the various parish churches from which they assemble. May we not hope and expect that, before long, at the centres of ecclesiastical action, in the cathedral churches, which ought to be the patterns of perfect worship to the rest of their respective dioceses, sounder views and more Catholic practices may be generally prevalent. Then will they cast a reflection of their own bright example on these choirs occasionally joining the well-endowed, and especially well-ordered services of those grand old fabrics; and thus each successive gathering will send them back to their homes not merely better singers, but better Churchmen, because more reverent communicants.

We will now pass on to the people's music generally—and with them I will begin where, with respect to the choirs, I have left off—I mean attendance at the celebration of the Lord's Supper; for the same urgency which demands a greater zeal from choirs, presses also in the case of all their fellow Christians, and, so far as the life of Christ in the soul is concerned, we cannot call those His people who do not hold full communion with Him and His Church. Therefore, I would say, that one of the first things to teach the people is, *the music of the entire Communion Service*. This would prove a most efficacious method of carrying out the reform with regard to this High Service now so generally demanded, and so necessary for the spiritual health of our National Church.

Marbeck's grand old book should be the first text-book of popular instruction. The "Brief Directory of Plain Song" I edited some years ago, is a convenient form for general use. I may strengthen your confidence as to the good effects of such addition to the general run of Service music by the following extract from a French paper, the *Univers* of May 7th, 1861, in which we read that "The soldiers in the suburbs and forts round Paris did not come to Mass. Some secular priests, Jesuits, and other religious, under the patronage of the Cardinal-Archbishop, tried to prevail on the soldiers to come to Mass, but in vain. Then a plan was adopted which proved most successful. The soldiers were made to sing canticles and hymns during the Holy Sacrifice. They immediately began to come in crowds to Mass, and the officers followed the example of the soldiers."

So strong has my conviction always been of the impropriety of leaving the Holy Communion tuneless in its most solemn part, that, in 1842, when I was first called upon to undertake the Church music instruction at St. Mark's College, finding it hard to make the then very unmusical, and comparatively untrained students learn any music I then had at command for the "*Gloria in excelsis*," rather than leave it unsung, I caused certain very simple harmonic cadences to be chanted, which took such hold upon the College that scarcely anything else has been used from that time to the present. In places where a strong preference for vocal harmony exists, it might be well to use these cadences together with the

similar harmonic forms which I have lately prepared for the entire service. As musical skill and knowledge increase, other compositions, suited for choir-singing, would be acceptable to all, especially at the high festivals. But the fact is, that the repertory of English Church music is not so rich as it ought to be in music for the entire service of the Holy Communion, though the pious and skillful labours of Sir F. Ouseley have, in our day, diminished this lack; so emphatically a reproach to the past apathy of our Church on this subject.

Out of thirteen Cathedral Services in Dr. Boyce's famous collection, only *one*—that by our earliest English post-Reformation composer, Thomas Tallis—has any music provided for the "Gloria in excelsis." Three of these are supplemented in the collection of our Oxford Professor of Music, to whom I have just alluded. Aldrich in G, by a "Gloria in excelsis," from the pen of the same author, the famous dean of Christ Church, musician, architect, and logician; Gibbons in F, by one cleverly arranged from other parts of the same service by Mr. John Foster, late organist of St. Andrew's, Wells Street, London, and now one of the gentlemen of Her Majesty's Chapels Royal. A third, viz. Rogers in D, is supplied by a composition in excellent keeping with the rest of the service by Sir Frederick Ouseley himself. Four of his own Services are happily provided with music for this angelic hymn, that in B minor, the one in A, and those in E, and in E flat major. Palestrina's Mass, "Eterna Christi munera," is also adapted to our English service; and an adaptation from Gounod's Mass in B flat, with harp accompaniment added to the organ, has been lately introduced with charming effect in St. Andrew's, Wells Street. At All Saints', Margaret Street, they have for very many years used more questionable adaptations from the Masses of Haydn and Mozart, part, I believe, of the Service being taken from one, and another from the other of these great composers: an objectionable practice, in my opinion, as not being favourable to that unity of design which should characterise the compositions for each particular service.

I have already recommended Marbeck's Plain Song Service for use where no great elaboration of the music is required, and the whole of this may be sung by choir and people together, as may also another Plain Song Service from the famous *Missa de Angelis* (used at St. Alban's, Holborn, and other churches), together with any prefixes, affixes, and additional music introduced into the body of the service, such as the "Agnus Dei," sung in some churches while the celebrant is receiving, or Eucharistic hymns while the people are communicating, and sequences between the Epistle and Gospel, peculiarly suitable in high celebrations during the preparation for the reading of the holy Gospel.

The prefix is the usual hymn before the Communion Service, and more correctly the ancient *Introit*, such as are to be found in *Hymns Ancient and Modern*, and other collections.

The affixes are hymns, or the canticle "Nunc Dimittis," or

(especially when Holy Communion is celebrated without Morning Prayer, or Litany being immediately connected with it) the glorious hymn of St. Ambrose and St. Augustine "Te Deum laudamus." The interspersing other hymns than those already provided in the body of the service, if a license, as I suppose we must allow, is yet so justifiable on grounds of convenience, edification, spiritual comfort, and above all, of Catholic usage, that we may claim allowance for the practice, at all events from those who themselves break the continuity of the services according to the present Prayer-book order, by the introduction of a metrical psalm or hymn before the morning sermon, immediately after the Nicene Creed, or between the second lesson of the Evening Prayer and the "Nunc Dimittis." And we have a *quasi* justification of such additions by the constant use of the Chapel Royal Communion Anthem; and in some cases by similar additions on grand state occasions, such as royal weddings and baptisms, and such solemnities as the public funeral of the late Duke of Wellington.

The alternating in hymns, psalms, canticles, or any other kind of song, of choir singing alone, and people's singing alone, has not hitherto been much attempted in England. But abroad it has been much in use for centuries, I believe. At all events, Palestrina's setting of the old service hymns in anthem-wise in the alternate verses, leaving the other verses to be sung in unison, is the same sort of thing; though perhaps the actual use may have been rather for the canonical choirs in cathedrals and monasteries to take the unisonous plain song verse, and the *chorus cantorum*, or choir of professional singers, to take the figured music in several vocal parts.

I must say that I think many of our little variances as to the use of modern part-music and the old plain song in unison, might be reconciled by a fair division of this kind. Choirs would sing in parts, as is most convenient for their organization, and the people would still have a large and important share in the sacred minstrelsy, and would, by the simplicity of the music itself, the widely-spread acquaintance with the same tones and tunes, and by the ease insured by unison singing on a grand scale, be enabled to support their share in the common musical worship with vigour, and an effect now seldom heard, relieving the toils of the choir, and stimulating them to a higher and more devotional discharge of their function in the Divine worship.

A good way of beginning this would be to train the children of the parochial schools to answer the choir in alternate verses of psalms, canticles, and hymns, of course in music suitable for unison singing, whether new or old.

It now remains to treat of such music, for the people specially, as is not set down in the Prayer-book, and does not come under the head of Ritual Music. This has for many years consisted of psalms in metre and hymns, sung either before or after Morning or Evening Prayer, Litany, and Holy Communion, occasionally at baptisms,

funerals, and perhaps other similar offices—latterly, too, as coming under the general title of Anthem, in the proper Anthem place of Matins and Vespers (*i. e.* after the special Collects, in the morning “for Grace,” and in the evening “for Aid against all Perils.”) Also in the place of the ancient office or Introit, when the priest, with his gospeller and epistoller (if any), enters the sacrum to offer the Eucharistic sacrifice. Viewed in the light of the earlier Service-books, from which all the best and most beautiful parts of our present Prayer-book are translated, the two last places where hymns have been stated to be used, claim somewhat of a ritualistic character, and suggest the use of the best translations we have of the old Catholic hymns, which it is well known were only omitted from the body of the English Prayer-book from the difficulty of getting them done into good English verse. God has in this our day poured out in a remarkable degree on some of his servants in our English Church the gifts of poetry and versifying translation. The canon proposed in Sir Roundell Palmer’s interesting lecture read at last year’s Congress at York, as the test of good translated hymns, viz. that “they should be judged as if they were English compositions, in every sense original, will, in my (necessarily partial) judgment, recommend to all unprejudiced persons the great body of Catholic hymnody provided in the “Hymnal Noted,” by the facile pen of our dear departed brother, John Mason Neale, and the joint labours in its supervision of the Hymnal Committee of the Ecclesiological Society. And the plan of that work, requiring that the English words should fit the old melodies of the Western Church, has afforded us the means of drawing closer the bonds which unite our English Church with the rest of Catholic Christendom, both in the past and in the present, as in the truth of Catholic doctrine, so also in the outward means and appliances whereby the expression of that doctrine is brought home to men’s hearts through their senses, as belonging to the “quod semper, quod ubique, et quod ab omnibus.” The use, then, by choirs and people of these hymns and their grand old melodies, as anthems, brings them into position as a part of ritual music, which is allowed, though not prescribed, by the Prayer-book, but which was desired by the reformers, waited for by our forefathers, given to us by the happier circumstances of that Catholic revival which the good hand of our God has in our day stirred up among us.

With regard to the best of the old metrical Psalms and their tunes, I suppose we may safely consider that the revival of the true ritual Chant of the Prayer-book Psalter has removed the usurped functions of the singing psalms into the more appropriate place of Christian hymnody, and as such alone will I here venture to allude to them.

We know that the earliest metrical hymns of the Reformers both in this country and abroad were taken from the old Latin hymn tunes; and there is not wanting a considerable amount of evidence that neither the originals nor their adaptations were marked by that

lugubrious monotony, and slow isochronous performance, to which the perverseness of the seventeenth and eighteenth centuries gradually condemned them. Neither the ancient plain song of Western Christendom, nor the hymnody of the Wickliffites, Hussites, Picards, Bohemian Brethren, in the fourteenth, fifteenth, and sixteenth centuries, any more than the chorales of the Lutherans, had that absence of rhythm and melodious accentuation, nor that heavy drawling equality of notes to all syllables, long or short, which to my mind and ear are so offensive in the old-fashioned metrical psalmody.

No attempt can be made in such a lecture as this to trace historically the proofs I could collect of the truth of this assertion. Foreign treatises on Plain Song may be referred to with regard to the old Catholic music, such as Coussemaker, Alix, Père L'Ambillotte; and in English an interesting work which has recently appeared by a clever organist, Mr. John C. Ward, entitled "The Congregational Songs of the Reformed Churches," in the Preface of which he explains the time marks of the earliest editions of these melodies for our English psalm tunes, by the neglect of which, it would seem, their character was completely changed. Thus, in the decadence of performance by the people, and in the carelessness and ignorance of subsequent editors, we find some excuse for Dr. Busby's remark on the word *Organ* in his "Musical Dictionary," that "an instrument powerful enough to drown the voices of parish clerk, charity children, and congregation, was an inestimable blessing;" and a justification of a no less striking reproof in the Preface to Mr. Hullah's volume of "Metrical Psalm Tunes," published in 1843, viz.: "As regards the metrical psalms and hymns which in some places form the chief music of Divine Service, it might be sometimes supposed that the lowest point of degradation had been aimed at, instead of the highest point of excellence; as though it had been sometimes the desire of the influential to make the psalmody as bad as possible, as a prelude to getting rid of it altogether."

Time forbids my entering further upon very many interesting inquiries as to the music for metrical hymns; how far the tunes were adaptations of old Church plain song, how far of well-known secular melodies. It is certain that Clement Marot in France, and Sternold in England, prepared their first translations of the Psalms for social rather than ecclesiastical use; and that, when they came to be adopted as a part of public worship, Guillaume Franc adapted Marot's words, for the Genevan Calvinists, to phrases commonly used in the Catholic chants, modified, of course, to suit the rhythm of the words.

I cannot now touch upon the question of how much or how little of the ritual music of such portion of the Morning and Evening Prayer, Litany, and Holy Communion, ought in any case to be treated as choir music simply, or to be joined in by the congregation. I would certainly lean rather to an inclusive than



an exclusive answer. I have already guarded sufficiently against any invasion of the musical rights of choirs by the congregation, and I trust that the day may come when many a congregation may resolve itself into a choir of the whole house, as occasion might serve, and that until musical skill is so widely diffused as to render such choral worship of all the people possible, choirs will make it their study, by aiding in every most suitable way the less skilful efforts of our present congregations, rather to promote the simple, hearty singing of the multitude, than to please themselves in the house of God, by such an usurpation of the opportunities of song as entirely to close the lips and chill the hearts of their fellow-shippers.

In conclusion, the people assembled in cathedrals, as representing the great Christian family of the diocese, or in parish churches, as the smaller families of those lesser ecclesiastical divisions, will then only duly fulfil the requirements of *holy, best, and devotional* congregational chanting and singing, when *each in his own family has opportunity of joining in vocal minstrelsy*. Let all families cultivate song; then will song be most easy, most hearty, in their Heavenly Father's earthly home.

As the Church has always had special music for the solemn assembly, so (I believe it might be shown by a variety of evidence) has she had, in almost every age from the very first, songs of a religious cast, not specially intended for use in church, but for the amusement and refreshment of her faithful children in their homes and their social meetings, specially at joyous times, such as Easter and Christmas. Hence our carols for simple singers, and (may I not add?) hence our modern oratorio, and such like music of the highest order. The best composers of sacred music have best attained the summit of their high emprise when, filled with holy thoughts, they have caught their themes from the divinely-inspired imagery of the heavenly choirs.

And surely the listening to such compositions is not only a lawful but a most useful and edifying mode of cultivating both the faculties of the mind and body and the sensibilities of the soul. To the growing appreciation for all kinds of sacred music, and to the desire to promote its due performance, we may look forward, under the blessing of God, to the time when the music of the Church—best of its kind, and higher than all other kinds—will be heard in the length and breadth of the land from pious and skilful choirs and orchestras, and from no less pious and equally tuneful, if not equally skilful, choral congregations.

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APPENDIX A.

TABLE, showing the Number of Properties in the Nine Wolverhampton Parishes, rated in the last Poor Rate at the Gross Estimated Rentals of £200 and upwards per annum down to £20 per annum; and of the Number of Persons rated in respect of such Properties, who reside in the Parish in which the Properties in respect of which they are rated are situate.

(To illustrate Mr. Kettle's Paper on the State and Progress of the Church in Staffordshire.)

PARISH.	Population in 1861.	Rated at £200 a year and upwards.	Resident.	At £100, and under £200.	Resident.	At £50, and under £100.	Resident.	At £30, and under £50.	Resident.	At £20, and under £30.	Resident.	Contributions in last year for Parochial Schools.	For the Poor and Parochial Institutions.
St. Peter <sup>1</sup> . . . . .	10,297	16	4	67	48	151	107	179	140	169	148	217 6 6	284 8 10
St. Mary . . . . .	9,487	6	2	7	1	6	9	32	29	60	56	24 0 0	28 0 0
St. James <sup>2</sup> . . . . .	4,700	8	1	11	...	19	4	37	22	55	52	113 0 0	23 10 6
St. Mark . . . . .	7,500	5	3	20	17	73	67	137	126	144	130	136 2 0	287 17 2
St. George . . . . .	7,000	4	...	18	3	51	27	62	44	70	52	102 2 6	123 6 10
St. Matthew . . . . .	6,500	14	...	6	2	18	1	14	12	30	26	183 0 3	97 0 0
St. John <sup>3</sup> . . . . .	11,000	7	...	16	5	35	22	82	61	101	78	158 13 3	100 7 4
St. Paul . . . . .	6,600	5	1	9	6	20	17	31	22	58	55	120 4 5	177 10 10
St. Luke . . . . .	4,500	3	1	5	2	9	4	12	9	15	14	97 15 6	38 10 0
TOTALS . . . . .	67,584	68	12	159	84	382	254	586	465	702	611	£1,152 4 2	£1,165 6 6

<sup>1</sup> Including St. Andrew's Chapel, Day and Sunday School; "Christ Church" Chapel and Sunday School; St. Saviour's Chapel and Sunday School; St. Michael's Chapel.  
<sup>2</sup> This item includes £95 from the Chillington Iron Company. This Company pays the whole expense of Monmore Green School, plus the Government Grant and Children's Pence.  
<sup>3</sup> Including All Saints' Mission Church and School.

## APPENDIX B.

### TEMPERANCE MEMORIAL.

To the Most Reverend the ARCHBISHOPS, the Right Reverend BISHOPS, the CLERGY and LAITY of the Established Church of England and Ireland assembled in Church Congress at Wolverhampton.

The Committee and Members of the Wolverhampton Temperance Society, and the Birmingham and Wolverhampton District Temperance Association, desire to convey to the Church Congress their respectful address of welcome on their visit to the town, and they sincerely pray that the temporal and spiritual welfare of its members and the population at large, may be increased thereby, and with the blessing of Almighty God its deliberations may tend to further in our midst the determination to 'live a godly, righteous, and sober life.' Such a blessing given from above would heal most of the woes of the land, and would deliver us from the ravages of intemperance.

The members of the societies sympathise with the clergy and laity in their efforts to diffuse education, civilization, and Christianity, and to further those great objects they labour continuously. They are aware of the labours of the clergy and lay members of the Church of England, how they have built churches, founded schools, and sent forth missionaries, established clubs, classes, &c., and they have always rejoiced when they have prospered. They have beheld with sorrow how much work has been lost, and much also prevented by the prevalence of the ruinous drinking customs which are so much cherished and which produce such baneful results. By them the trials of the clergy are largely augmented—they keep the children from school, they keep the people out of church, they destroy the minister's influence by producing sickness, want, and misery; they make his parochial duties burdensome, whilst they cruelly rob him of his most hopeful trophies; they form a massive obstruction to his career of usefulness. Seeing and lamenting this state of things, and knowing that intoxicating drinks are powerful in the production of social degradation and crime, and provocative of immorality and irreligion, the members of the Wolverhampton Temperance Society, and Birmingham and Wolverhampton Temperance Association, have adopted the principle of total abstinence from all intoxicating drinks. After many years' experience they have found that principle safe to the young in preventing them falling into habits of intemperance and powerful for the recovery of the drunkard. With God's blessing on their work they have known homes made happy which formerly were the miserable abodes of drunkenness—children sent to school which were previously allowed to grow up on the streets and in ignorance—men who squandered their earnings in gross drunkenness made sober, and become regular attendants on public worship—men that once were a burden to their fellows when under the power of drink, when freed from its grasp have become helpers of others. Like effects have followed similar operations in other places. They have seen with satisfaction the establishment of parochial temperance societies, and hope that ere long they will be looked upon as a part of the ordinary parish machinery.

The members of the Wolverhampton Temperance Society and District Association would courteously remind the assembled Congress how largely intemperance is increased by the multiplication of beershops, ginshops, and public-houses, and would be delighted to see some effort made by the Congress to put them on the same footing as respects the sale on the Lord's day as other occupations are governed by, and means devised to reduce their number.

In conclusion, the members of the temperance societies would direct the attention of the Congress to the good results which would follow the establishment of similar societies throughout the length and breadth of the land, and they believe that they would be found to remedy very pressing evils, and obstructions in the good work the Church of England is established to promote. It is not our wish to vaunt the efforts made by these societies, but simply to indicate that there is a power left untried in many places which, if adopted, would prove a "blessing to many who are ready to perish," and would be helpful in increasing the "health, wealth, and godliness" of the nation.

With unfeigned respect, we are, on behalf of the Society and Association,  
Yours obediently,

JOHN W. BARKER,

*Honorary Secretary Wolverhampton Temperance Society.*

JAMES PHILLIPE,

*Honorary Secretary of the  
Birmingham and Wolverhampton Temperance Association.*

A A

## APPENDIX C.

## CHURCH CONGRESS CENTRAL COMMITTEE.

## RULES.

1. That the Central Committee shall consist of such Presidents and Secretaries of the existing and former Congresses, as may be able to meet at the Congress town on the day before the opening of the Congress, to consider of the most eligible place for the next year's assembly.

2. That the Invitations for this purpose be addressed to the Secretaries of the then approaching Congress, and shall express the consent of the Bishop to the Congress being held in his Diocese.

3. That the President of the existing Congress be requested to notify the place selected by the Central Committee in his opening address, and to fix a time for the reception of the Committee's report.

4. That the formation of an Executive Committee at the place selected by the existing Congress being notified to the Central Committee, they shall transmit such papers and suggestions as they may deem advisable, and so terminate their functions.

## MEMBERS.

- |  |   |
|--|---|
| Rev. W. J. Beamont, Trinity College, Cambridge.              | The Bishop of Gloucester and Bristol, Gloucester.       |
| Rev. J. Martin, 11, Park Terrace, Cambridge.                 | Rev. J. T. Ludlow, Compton Greenfield Rectory, Bristol. |
| R. R. Rowe, Esq. 10, Emmanuel Street, Cambridge.             | C. S. Clarke, Esq. Diocesan Registry Office, Bristol.   |
| The Bishop of Oxford, Cuddesdon, Oxford.                     | The Bishop of Norwich, Norwich.                         |
| Rev. P. G. Medd, University College, Oxford.                 | Rev. Hinds Howell, Drayton Rectory, Norwich.            |
| Rev. H. E. Tweed, Coleby Vicarage, Lincoln.                  | Rev. W. W. Ripley, Earlham Hall, Norwich.               |
| M. Burrows, Esq. All Soul's College, Oxford.                 | Henry Hansell, Esq. The Close, Norwich.                 |
| Charles Crawley, Esq. Littlemore, Oxford.                    | T. E. Watson, Esq. Thickthorn House, Norwich.           |
| The Bishop of Manchester, Mauldeth Hall, Manchester.         | The Archbishop of York, Bishopthorpe, York.             |
| Archdeacon Durnford, Middleton Rectory, Manchester.          | Rev. Canon Trevor, York.                                |
| Rev. W. Doyle, Whalley Range.                                | Rev. Edwin Fox, York.                                   |
| Rev. H. H. Westmore, York Street, Cheetham Hill, Manchester. | Rev. W. A. Wightman, York.                              |
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| R. C. Christie, Esq. 2, St. James' Square, Manchester.       | Rev. H. Bolland, Wolverhampton.                         |
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|  | Rev. J. Richardson, Wolverhampton.                      |
|  | J. N. Bagnall, Esq. Stemstone Moss, Lichfield.          |
|  | H. G. Harper, Esq. Wolverhampton.                       |
|  | William Parke, Esq. Wolverhampton.                      |
|  | A. Sparrow, Esq. Penn, Wolverhampton.                   |

## LIST OF MEMBERS.

- A, BISHOP OF  
 AS, BISHOP OF  
 Rev. A. C. Streatham, Surrey  
 Rev. Charles, New College,  
 d  
 Rev. D. C. O. Ansty Parson-  
 loventry  
 Rev. C. C. ditto  
 Rev. S. T. ditto  
 Rev. W. Fulford, Broms-  
  
 ook, Rev. Edward, Smethwick  
 iage, Birmingham  
 ook, George, Esq. Wombourne  
 ook, Mrs.  
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 , Warwick  
 he Ven. Archdeacon, Little  
 w, Chelmsford, Essex  
 Rev. George, 7, Whitehall,  
 n  
 h, Miss  
 Rev. C. H. Aylsham, Norwich  
 Mr. William, Stourbridge  
 Mrs. ditto  
 Miss, ditto  
 t, Rev. John, Haigh, near  
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 he Ven. Archdeacon, Prees,  
 dshire  
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 Wales  
 Rev. W. St. George's Par-  
 , Wellington, Salop  
 rs.  
 Rev. Forster, Kentisbeare,  
  
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 gton  
 Rev. J. R. The Vicarage, Bed-  
 ear Stafford
- Anderson, Rev. W. P. Winsford  
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 Anderson, Miss, ditto  
 Andrew, Rev. John, Burton-upon-  
 Trent  
 Andrew, Rev. Samuel, Vicar of Tides-  
 well, near Sheffield  
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 Andrews, Miss  
 Andrews, Rev. P. Lillieshall  
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 Manchester  
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 Birmingham  
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 Close, Lichfield  
 Ashwin, Rev. Hamilton  
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 Aston, Mr. W. Seisdon  
 Aston, Mr. W. Wolverhampton  
 Aston, Miss, ditto  
 Atherton, Rev. C. J. Pennett Par-  
 sonage, Derby  
 Atherton, Rev. T. Bury, Lancashire  
 Atherton, Mrs. St. Paul's Terrace  
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 Rectory, Manchester  
 Atkinson, The Hon. Mrs. ditto  
 Atkinson, Mrs.  
 Augustine, Brother  
 Ayton, Rev. W. A. Oakegates,  
 Salop

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 Lichfield  
 Bagnall, Mrs. ditto  
 Bagnall, Miss, ditto  
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 Rugeley  
 Bagot, Mrs. ditto  
 Bagot, Rev. D. Dean of Dromore  
 Bagot, Hon. and Rev. Harvey C.  
 Blithfield, Rugeley  
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 Bailey, Mr. T. Wolverhampton  
 Bailey, Mrs. T. ditto  
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 Baker, Rev. G. B. Glazeley, Salop  
 Baker, Mrs. G. B. ditto  
 Baker, Mr.  
 Baker, Rev. T. H. B. Weymouth  
 Bangham, Rev. T. A. Lichfield  
 Banks, Miss E. Wolverhampton  
 Banks, Mr. Morris, Birmingham  
 Banning, Rev. B. Wellington, Salop  
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 Bantock, Mrs. T. ditto  
 Barker, Mrs. Bakewell  
 Barker, Miss, ditto  
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 Barker, Mrs. J. W. ditto  
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 Becher, Rev. J. W. London  
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 Becket, Mr. H. Penn, Wolverhampton  
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 Bellett, Miss, ditto  
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 Bemson, Rev. W. B. Balsall Heath  
 Bennett, Rev. G. B. Runcorn  
 Bennett, Rev. H. Elmley Castle, Per-  
 shore  
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ne, Rev. H. J. Warmingham  
t, T. W. Esq. Pendleton  
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t, Miss M. ditto  
r. Wolverhampton  
e, Mr. ditto  
Miss, Edgbaston  
r. F. Spotland, Rochdale  
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ev. J. St. J. Old Windsor  
ev. W. Bicknor  
ev. E. H.  
on, Rev. C. Willenhall  
on, Rev. F. Badger  
on, Mrs. ditto  
on, Rev. Francis, ditto  
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Rev. J. S. Stourbridge  
Rev. H. Wolverhampton  
Mrs. H.  
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ev. C. F. Stanningley, Leeds  
Captain, Derby  
ev. W. Higham Green  
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r. T. Bilston  
ev. H. B. Oldbury  
Mrs. ditto  
Miss, 27, Lansdowne Cres-  
teltenham  
v. G. D. Kidderminster  
s. ditto  
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one  
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James, Esq.  
ev. J. Walsall  
Mrs. J. ditto
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Bradshaw, Rev. W. Ellesmere  
Brady, A. Esq. Stratford, E.  
Brancher, Rev. H. Thursley  
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Bridgenorth  
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- Williams, Rev. H. Wolverhampton  
 Williams, Mr. J. R. Bilston  
 Williams, Mr. J. W. Wolverhampton  
 Williams, Mrs. ditto  
 Williams, Rev. W. V. Llangedwyn,  
 Oswestry  
 Williams, Rev. R. Llanfyllin  
 Williamson, Rev. S. Bilston  
 Williamson, Mrs. ditto  
 Willington, Rev. J. B. Tamworth  
 Willington, Mrs. ditto  
 Willoughby, De Broke, Lady, Comp-  
 ton Verney  
 Wilson, Miss, Waterloo Road,  
 Wolverhampton  
 Wilson, Miss S. ditto  
 Wilson, Miss, Louth  
 Wilson, Rev. — Harborough  
 Wilson, Mr. Bushbury  
 Wilson, A. M. Esq. Wolverhampton  
 Wilson, Rev. C. H. St. James',  
 Wednesbury  
 Wilson, Rev. P. Moxley, ditto  
 Wilson, Mrs. ditto  
 Wiltshire, C. Esq. Oakham, Rutland  
 Wiltshire, Miss E. ditto  
 Wiltshire, Miss S. V. ditto  
 Winifred, Sister  
 Winter, Rev. J. St. John's,  
 Wednesbury  
 Witherby, Arthur, Esq.  
 Wolverhampton  
 Witherby, Rev. G. ditto  
 Wolaston, Rev. T. S. Exford, Somerset  
 Wood, Rev. A. Tarvin, Cheshire  
 Wood, Rev. A. Castle Morton,  
 Worcestershire  
 Wood, Rev. Canon, Worcester  
 Wood, Mrs. ditto  
 Wood, Hon. C. Belgrave Square,  
 London  
 Wood, Rev. H. Passenham  
 Wood, Mrs. ditto  
 Wood, Mrs. H. Cleveland Square,  
 London  
 Wood, Rev. J. Ripley, Derby  
 Wood, Rev. R. F. Moreton Corbet,  
 Shrewsbury  
 Wood, Mrs. ditto  
 Wood, Rev. W. Great Claybrooke,  
 Lutterworth  
 Wood, Vice-Chancellor, Sir W. Page

- Woodcock, R. Esq.  
 Woodcock, Mrs.  
 Woodgate, Rev. H. A. Belbroughton  
 Woodhouse, Rev. G. W. Albrighton  
 Woodhouse, Mrs. ditto  
 Woodhouse, Rev. C. ditto  
 Woodhouse, Miss M. A. ditto  
 Woods, Rev. R. Bayton,  
   Worcestershire  
 Woodward, H. T. Esq. Kidderminster  
 Woodward, Mrs. ditto  
 Woodward, Rev. M. Folkestone, Kent  
 Woolcombe, Rev. E. C. Oxford  
 Woolcombe, Rev. E. G. Cambridge  
   Square, Hyde Park  
 Woolcombe, Rev. W. Manchester  
 Woolmer, Rev. E. C. S. Deal  
 Worsfold, Rev. J. N. Wellington,  
   Hanley  
 Worsley, Mrs. Waterloo Road,  
   Wolverhampton  
 Wright, Rev. B. Wolverhampton  
 Wright, Rev. J. G. Carrington, Notta  
 Wright, Miss, ditto  
 Wroth, Rev. C. Lindridge, Tenbury  
 Wrottesley, Rev. E. J. Brewood
- Wrottesley, F. J. Esq. Brewood  
 Wyld, Rev. J. West Bromwich  
 Wynne, J. Esq. Wolverhampton
- Yate, Rev. G. L. Wrockwardine Vi-  
   carage, Wellington, Salop  
 Yates, Mr. Adam, Tettenhall,  
   Wolverhampton  
 York, The Very Rev. the Dean of  
 York, Mr. Joseph  
 York, Mr. W. High Street,  
   Wolverhampton  
 York, Mrs. ditto  
 Young, Rev. F. C. Chetwynd Rectory,  
   Newport, Salop  
 Young, Rev. J. Wolverhampton  
 Young, Mr. James, ditto  
 Young, Rev. Julian, Ilmington Rec-  
   tory, Shipstone-on-Stour  
 Young, Rev. Peter, North Witham  
   Rectory, Grantham  
 Young, Rev. W. D.C.L. Croxton  
   Rectory, Caxton, Cambridgeshire
- ZEALAND, BISHOP OF NEW

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N.B.—The Purchasers of Associates' Tickets were not present.











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